

THE
PRINCETON SEMINARY CATALOGUE



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THE PRINCETON SEMINARY CATALOGUE

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JULY 1996

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The annual Catalogue is an account of the academic year 1995–1996 and an announcement of the proposed program for the years 1996–1998. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 1996–1997 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate because of race, color, sex, or age, and complies with the regulation for the handicapped Section 504.

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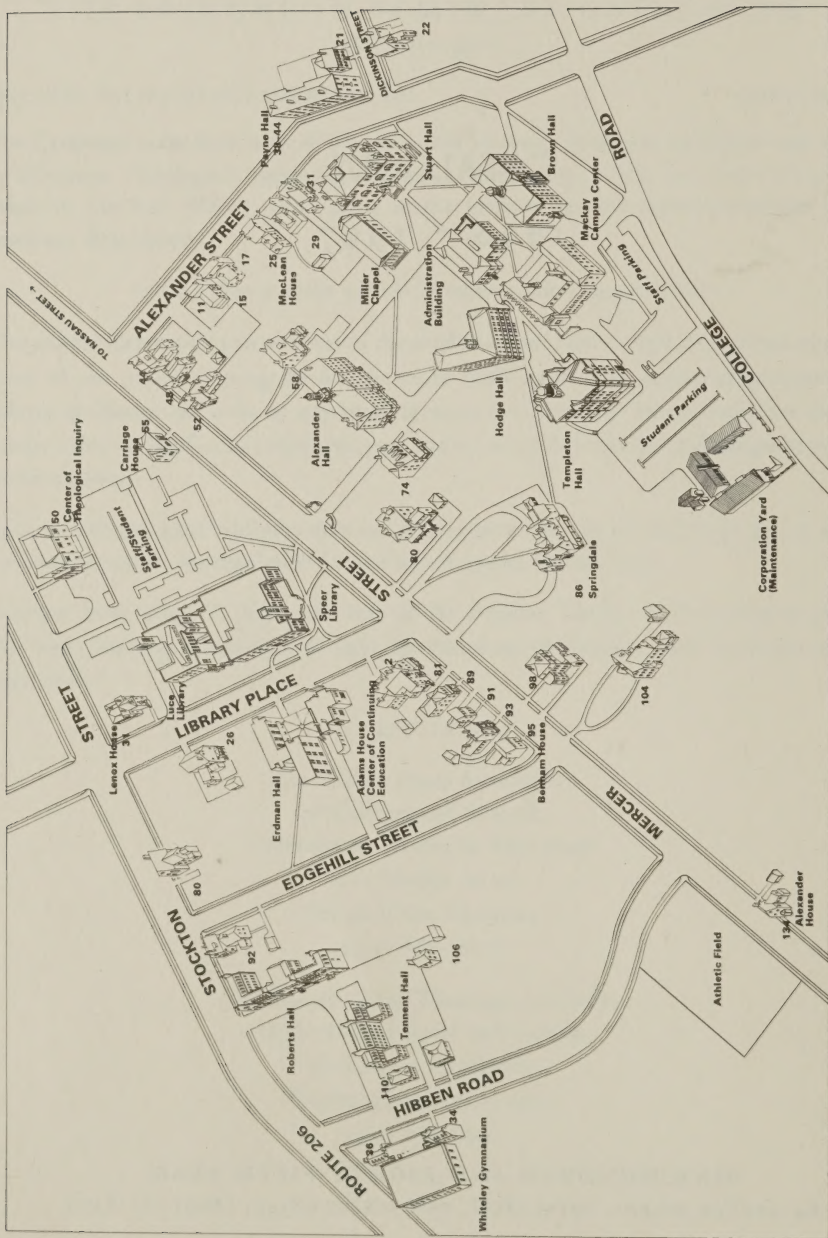
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CATALOGUE
1996 - 1997

ONE HUNDRED AND EIGHTY-FIFTH YEAR


64 MERCER STREET, PRINCETON, NEW JERSEY 08540; [609] 921-8300



Princeton Theological Seminary
P.O. Box 821 Princeton, NJ 08542

Numbers on this map indicate street addresses.


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Communication with the Seminary



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 [800] 622-6767
 FAX [609] 924-2973

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

General Matters and Trustee Affairs: *President* 497-7800

Faculty Personnel: *Dean of Academic Affairs* 497-7815; FAX 497-7819

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Admission to D.Min. Program: *Director of D.Min. Studies* 497-7875

Admission to Other Study Programs: *Director of Vocations and Admissions*
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 FAX 497-0709

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 497-7710

Transcripts: *Registrar* 497-7820; FAX 683-0741

Business Affairs and Payment of Bills: *Treasurer* 497-7705; FAX 497-7709

Field Education Positions: *Director of Field Education* 497-7970

Student Housing: *Director of Housing* 497-7730

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 497-7750

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Public Relations: *Director of Communications/Publications* 497-7760

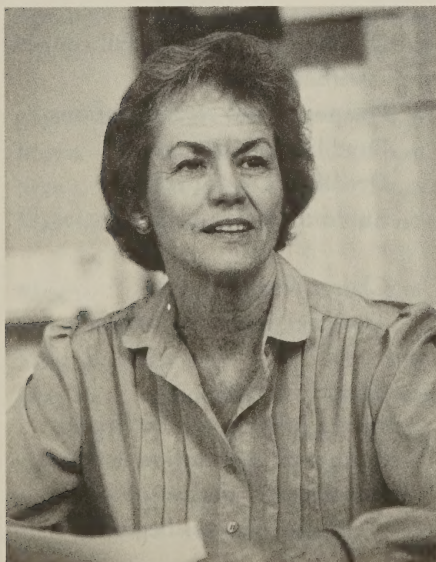
Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday, and on Saturday mornings by appointment.

Visiting the Campus ~

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Director of Vocations and Admissions* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for an application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year.

The Princeton Seminars occur eight times each academic year. These three-and-one-half-day weekend events provide Master of Divinity and/or Master of Arts prospective students who reside out of state the occasion to visit the campus for theological exploration and vocational discernment. Please contact the office of Vocations and Admissions if you wish further information.



MICHAEL BONGART

*Carolyn D. Nicholson
Dean of Student Affairs*

Calendar 1996-1997

1996

Aug. 23 Friday

Summer School ends.



Sept. 9 Monday

D.Min. workshop I begins.

Sept. 13 Friday

Orientation program begins.

Sept. 17 Tuesday

8:00 p.m.

Opening convocation.

Sept. 18 Wednesday

8:00 a.m.

Autumn classes begin.

10:00 a.m.

Opening Communion Service.

Sept. 20 Friday

Presbyterian ordination exams.

D.Min. workshop I ends.

Sept. 21 Saturday

Presbyterian ordination exams.

Oct. 1 Tuesday

4:30 p.m.

Deadline for changing fall courses
without petition.

Oct. 2 Wednesday

2:30 p.m.

Postponed and reexaminations.

4:30 p.m.

Deadline for 80% refunds.

Oct. 22 Tuesday

4:30 p.m.

Deadline for 50% refunds.

Oct. 25 Friday

5:20 p.m.

Autumn reading period begins.

Nov. 4 Monday

8:00 a.m.

Classes resume.

Nov. 26 Tuesday

5:20 p.m.

Thanksgiving recess begins.

Dec. 2 Monday

8:00 a.m.

Classes resume.

Dec. 4 Wednesday

9:00 a.m.

Spring pre-registration begins.

Dec. 6 Friday

4:30 p.m.

Spring pre-registration ends.

Dec. 20 Friday

5:20 p.m.

Fall semester classes end;

Christmas recess begins.

1997

Jan. 6	Monday	8:00 a.m.	Reading period begins.
Jan. 11	Saturday	9:00 a.m.	Final examinations begin.
Jan. 18	Saturday	5:30 p.m.	Examinations and semester end. Intersemester recess begins.
Jan. 20	Monday		M.L. King, Jr., Day
Jan. 27	Monday	8:00 a.m. 10:00 a.m.	Spring classes begin. Opening Communion Service.
Feb. 7	Friday	4:30 p.m.	Presbyterian Bible examination. Deadline for changing spring classes without petition.
Feb. 8	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 10	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 21	Friday		Presbyterian ordination examinations.
Feb. 22	Saturday		Presbyterian ordination examinations.
Feb. 28	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 7	Friday	5:20 p.m.	Spring reading period begins.
Mar. 17	Monday	8:00 a.m.	Classes resume.
Mar. 28	Friday		Good Friday.
Apr. 25	Friday	5:20 p.m.	Spring semester classes end. Reading period begins.
May 1	Thursday	9:00 a.m.	Fall pre-registration begins.
May 2	Friday	4:30 p.m.	Fall pre-registration ends.
May 3	Saturday	9:00 a.m.	Final examinations begin.
May 5	Monday	12:00 noon	Deadline for papers by candidates for 1997 graduation.
May 10	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 18	Sunday	4:00 p.m.	Baccalaureate service.
May 19	Monday	10:00 a.m.	Commencement exercises.

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Princenton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all

learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local “parsons” found they were not always the undisputed intellectual “persons” in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original “Design of the Seminary” is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the “Design” noted that the purpose of the Seminary was

to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation

of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of nine endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of the main classroom building, Stuart Hall, and the addition of John and Irene Templeton Hall, a multipurpose building which houses speech and media facilities, the computer facility, and faculty and administrative offices. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-1.1000).

Miller Chapel, built in 1834, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus and its existence from the early decades of the Seminary testifies to the centrality of worship to life at this institution. We come as a supportive gathering, to a place where we can share our gifts in a welcoming atmosphere.

Miller Chapel is not a "church" in the sense that an ordered congregation, under the direction of a duly called pastor and elected leadership, is constituted as part of a Christian denomination. The faculty, students, and administration of the Seminary are members of their respective churches in communities both local and worldwide. Our worship is God-directed, that is to say, its focus is on both the community and the individual encountering God. In response to God's initiative and as an expression of our unity in Christ Jesus, members of the faculty, administration, and student body gather for worship daily, Monday through Friday, at 10:00 a.m.

Celebrations of the Sacrament of the Lord's Supper have been authorized by the General Assembly of the Presbyterian Church (U.S.A.), are under the direct

authority of the President of the Seminary, and are ordinarily conducted according to the Presbyterian and Reformed tradition. In recognition of our commitment to ecumenicity as represented in all the constituencies of the Seminary community, worship according to traditions other than the Reformed is encouraged and provided, both for the enrichment of corporate worship and for the enlightenment of all. In all public celebrations of the Sacrament of the Lord's Supper, the invitation to commune shall be, "...extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love" (B.O. W-2.4011). "All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice" (B.O. W-2.4006).

Under the direction of the faculty, the program of chapel worship is supervised by a Chapel Council, the members of which are appointed annually by the President of the Seminary. A director of the chapel is appointed by and serves at the pleasure of the President of the Seminary. The director of the chapel exercises leadership by coordinating the functions of various committees of the Chapel Council and by supervising the work of the student chapel assistants, one of whom is designated assistant to the director of the chapel.

All members of the Seminary community are invited to participate in the work of one or more of the Council committees and may register their interests at the Chapel office.

Acknowledging the power of language to create as well as describe ideas and attitudes, the Chapel Council of Princeton Theological Seminary recognizes that language has often been used to perpetuate discriminatory biases and stereotypes among persons and groups. The Chapel Council of Princeton Theological Seminary is committed to the proclamation that God's grace is extended equally to all persons. In our effort to promote the Gospel of Jesus Christ, we believe that language itself can become a witness. The Chapel Council, therefore, urges inclusive language when referring to gender, race, ethnicity, age or physical ability.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated approximately 14,000 men and women. Women have graduated in significant numbers only in the last twenty years, but now compose approximately one third of the students preparing for a variety of forms of ministry. Graduates presently serve the church throughout the nation, with alumni/ae represented in every state.

Almost 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequalled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, enlarged in 1943 by the acquisition of land and buildings in the Stockton Street complex, now covers more than thirty acres. The plant consists of an administration building, four classroom buildings, a library complex, a chapel, a campus center building, four dormitories, three apartment houses, a gymnasium and athletic field, and a corporation yard. The Seminary also owns a considerable number of houses which are used as homes by members of the faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL-The chapel, built in 1834 by Charles Steadman, a local architect and builder of repute, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus. Through its doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. The chapel is the center of the daily worship life of the Seminary community.

THE SEMINARY LIBRARIES-Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the library's extensive special collections and superior facilities for their use, an innovative service for the use of computers in teaching and research, study rooms for Ph.D. candidates, much of the Old Princeton classed material, space for over 250 readers, and a general meeting room. A more detailed description of the Seminary's library resources will be found on pages 155-158.

STUART HALL-The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also accommodates a student lounge for off-campus students.

ALEXANDER HALL-Originally called the "Old Seminary" and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. The bell in the cupola summons the campus community to classes, to worship, to meals, and to meetings.

BROWN HALL-The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. The building was thoroughly renovated in the summer of 1979 to provide single-room accommodations for about eighty men and women.

HODGE HALL-Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL-One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL-This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL-This hall for the housing of missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. It contains fully furnished apartments for twelve families. In assigning apartments, preference is given to missionaries and fraternal workers who propose taking a regular course of study at the Seminary.

THE WHITELEY GYMNASIUM-The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, racquetball, and a weight room. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING-This building, located in the center of the campus, was originally constructed as a refectory and was converted into a gymnasium in 1910. It took on its present function as an administration building in 1945 and in 1981 an addition enabled the Seminary to bring under one roof most of the administrative offices.

JOHN ALEXANDER MACKAY CAMPUS CENTER-Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the SGA office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CHARLOTTE RACHEL WILSON APARTMENTS-On U.S. Route 1, about four miles south of the main campus, stand the Charlotte Rachel Wilson Apartments, named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, one and two bedroom units. They are available to married students with or without children or to single parents with dependents.

CHARLOTTE NEWCOMBE CENTER-Completed in the summer of 1982, the Charlotte Newcombe Center is located on the grounds of the Seminary's CRW apartment complex. The building contains a large study section, with carrels for individual work, a computer resource center, an informal lounge, and a day care center.



CHARLOTTE RACHEL WILSON POOL COMPLEX-Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool and an adjacent shower/locker room. Located on the CRW apartment complex grounds, it is available to all members of the Seminary community.

CARRIAGE HOUSE-This building, situated a few hundred feet from the Seminary library complex, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL-In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building is a dormitory for men and women; the other section provides residential quarters for the Center of Continuing Education.

ADAMS HOUSE-Located across Library Place from Speer Library, the building that was once a private residence and now houses the Center of Continuing Education has been named in memory of former Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Many people, both clergy and lay, participate in seminars and individual study programs here annually.

LENOX HOUSE-This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as

an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects and faculty offices.

TEMPLETON HALL-Named in honor of Sir John Templeton, who has served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, fully equipped recording and television studios, educational media and curriculum development facilities, administrative offices, and the Seminary's computer center.



Templeton Hall — Completed 1989

Programs of Study ~

APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy of which will be sent upon request. A non-refundable fee of \$35.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary admits qualified men and women students of any race, color, and national or ethnic origin, irrespective of physical handicap.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the

baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview is strongly recommended. It is arranged through the Office of Vocations and Admissions. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. On occasion, an interview may be required by the Admissions Committee.

Admissions are made on a rolling basis beginning in October. It is expected that applications for the M.Div. program will be filed with the Director of Vocations and Admissions by March 1 for the following academic year. Applications received after March 1 will be considered on a space available basis. In awarding merit fellowships, applications completed by February 1 will receive preference.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (sixty credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of work (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries' courses. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.
2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.
2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).
3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of Church History, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in History of Religions, Church and Society, or Ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in philosophy or Christian ethics.
4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Course PR201,-202, Introduction to Preaching (four credits), which is to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental areas: Christian Education, Congregational Ministry, and Pastoral Care.

GENERAL MINISTRIES

1. Course GM100-101, One Ministry, Many Forms (four credits), taken over the first year of the program.
2. Either course GM102, GM103, or GM119 Field Education Unit 1 (two credits), usually done during the summer between the junior and middle years, and one course from those numbered GM104 through GM109, or GM115,-116, Field Education Unit 2 (two credits), usually done during the middle year. At least one of these course sites must be a local church.
3. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The twenty to twenty-two credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.
2. Denominational studies (e.g., United Church of Christ Polity, United Methodist Studies I, II, and/or III), which do not meet departmental distribution requirements.
3. A senior thesis (three or six credits).
4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, in a less intense atmosphere than might obtain during the academic year.
2. To satisfy requirements of the Field Education sequence.
3. To enroll in a program of clinical pastoral education.
4. To make up deficiencies.
5. To allow for a lighter full-time enrollment during the following autumn and spring semesters.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, the Seminary medical insurance plan, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

A limited number of students may be accepted each year for an accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work.

The M.Div. requirements are completed as usual in the first three years. During the third year a certain number of units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Seminary housing is not available during this fourth year of study.

Applications for this program should be filed with the Registrar.

Information covering the specific requirements of this program is available upon request.

MASTER OF DIVINITY/MASTER OF ARTS CONSOLIDATED PROGRAM

Persons who at the time of application know that they wish to pursue a combined Master of Divinity and Master of Arts program may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a Christian education specialization. Although requirements for the two degrees are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in educational understanding and practice than would be possible were the degrees to be pursued in sequence.

Students admitted to the joint program after matriculation at Princeton Seminary will *not* receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the consolidated program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be the standard time.

THE DEGREE OF MASTER OF ARTS

The two year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is *not* a degree earned as preparation for doctoral studies.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview is strongly recommended. The interview is arranged through the office of the Director of Vocations and Admissions. It may be held on the campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area.

It is expected that applications for the M.A. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered.

Admissions are made on a rolling basis beginning in October. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of work (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries' courses. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology department.

PRACTICAL THEOLOGY

The twenty-five credits required in Practical Theology are distributed as follows:

1. A course in pastoral care, three credits.
2. Course SCIOI, Speech Communication in Ministry I, one credit.
3. A course in group leadership and dynamics, three credits.
4. Six three-credit courses in Christian Education, as follows: course EDIOI, Introduction to Christian Education; a course in faith and human development; a course in cultural foundations of Christian Education; a course in teaching; a course in church administration; and course EDIO5, The Educational Ministry (taken in the senior year with special precept).

GENERAL MINISTRIES

The student's program requires eight to ten credits from this listing.

1. Course GMIOO,-IOI, One Ministry, Many Forms (four credits), taken over the first year of the program.
2. Course GMIII, MA Field Education Unit 1 (two credits), usually done during the summer between the junior and senior years.
3. Course GMII3, MA Field Education Unit 2 (two credits), usually done during the senior year.
4. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM2OI, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to twelve credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their work with a focus on youth ministry enroll for the regular requirements in biblical studies, history, theology, and interdepartmental studies. In addition, they will take the following courses in practical theology: EDIOI, Introduction to Christian Education; ED352, Theological Foundations of Youth Ministry; and EDIO5, Educational Ministry (taken in the last year of the program); Studies in Youth, Society, and Culture; Communicating the Gospel with Children; and Teaching the Gospel to Adolescents. Additional requirements include courses in human development and the family.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Vocations and Admissions by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. [NOTE: Required materials from *all international applicants* must be on file in the Office of Vocations and Admissions by January 10 for the following academic year. For information about scholarships available to international applicants, see p. 176 in this Catalogue.] The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. In addition, the applicant must submit a transcript of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

International applicants, in addition to the above, are required to achieve a

minimum score of 55 on each of the three parts of the TOEFL (Test of English as a Foreign Language) Examination.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis must pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in

succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of full-time ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the degree program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.
2. Three letters of reference in which assessment is made of his or her ministerial practice.
3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.
4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.
5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have been engaged full time in the regular practice of ministry for a period of at least three years following receipt of the Master of Divinity degree or its academic equivalent. Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular “habit of mind,” the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. “HABIT OF MIND”

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This “habit of mind” is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a “habit of mind” are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular “events” of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

a. Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or “lenses” through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church’s faith in its various formulations as they have to do with human existence and the church’s mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and

bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the *Agenda of Concerns* specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved *Agenda of Concerns* is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D.MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

a. **INDIVIDUAL PROGRAM OF STUDY.** Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

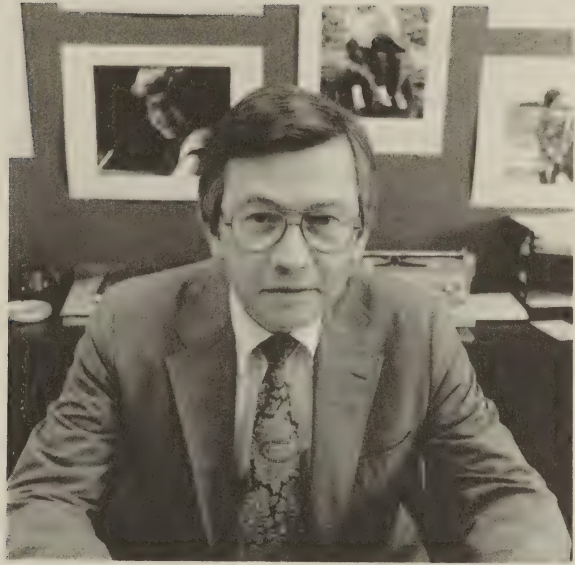
b. **D.MIN. WORKSHOPS.** Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in the fall next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

c. **FINAL MINISTRY PROJECT.** The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking of the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and deter-



J. Randall Nichols

mined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Tuition for the entire program is \$6,800, and is payable in four installments (one upon acceptance, and one prior to the beginning of each of the three workshops). Room and board expenses while attending workshops are additional. Failure to pay any installment by the date due will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
 Doctor of Ministry Program
 Princeton Theological Seminary
 P.O. Box 821
 Princeton, New Jersey 08542-0803
 Telephone: [609] 497-7875
 E-mail: dr_of_ministry_pgm@ptsmail.ptsem.edu

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]
2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]
3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]
4. Religion and Society [Sociological Theory, Social Ethics]
5. Practical Theology [Christian Education, Pastoral Theology, Theology and Communication in Preaching]

Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Ph.D. Studies Committee.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of candidates in the area of Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. *Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy or ethics; history of religions; a human science in relation to religion; and two courses in history of Christianity.*

Candidates for programs in Christian Education, Pastoral Theology, and Theology and Communication in Preaching must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of

professional practice under close supervision, or else they must arrange to do so during their period of residence.

All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that candidates enter the program with a reading knowledge of both languages. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated as a prerequisite for the second year of residence. Please see the *Ph.D. Supplementary Announcements* for more information.

Application Credentials

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 10, 1997. Applicants will be informed by mid-March of the Committee's decision.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Before matriculation, evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.

2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination are available from Educational Testing Service, P. O. Box 6004, Princeton, New Jersey 08541-6004. For applicants whose native language is not English, the Test of English as a Foreign Language along with the Test of Written English also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.

3. An academic paper in the intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and thirty pages in length. The paper will be evaluated by the following standards as evidence of the candidate's ability to work on the doctoral level in the intended area of specialization: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director within thirty days whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A copy of the *Ph.D. Supplementary Announcements* containing more complete information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser and, usually, two other members of a residence committee. It is from this residence committee and especially its chair that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

2. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced standing granted at the time of acceptance for candidacy. In exceptional cases the Ph.D. Studies Committee may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and, if satisfactory progress has been made, further courses of study are planned, leading to the comprehensive examinations.

4. The student is urged to give thought to possible areas and topics for the dissertation from the very beginning of residence. Seminar and course paper topics might well be selected in part to explore such possibilities. During the second year of residence a research topic should be worked out with the student's residence committee. The research topic must be approved by the candidate's Department no later than the last departmental meeting of the second year of residence and then received by the Ph.D. Studies Office before the candidate begins the comprehensive examinations.

5. The period of resident study culminates in the comprehensive examinations which are usually four or five in number, designed for five hours of writing each, followed by an oral examination of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in

testing procedure must be approved by the Ph.D. Studies Committee. With specific exceptions approved by departments and the Ph.D. Studies Committee, all examinations should be taken at one period, of which there are three each year: September/October, January, and April/May. Students may take the comprehensive examinations in April/May of the second year of residence, or in September/October or January of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the consecutive dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements have been satisfied, or before a research topic has been approved by the student's department.

6. Upon satisfactory completion of the comprehensive examinations, a dissertation committee is appointed by the Ph.D. Studies Committee upon nomination of the candidate's department, taking into account the research topic and the candidate's own suggestions. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal which must be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last Ph.D. Studies Committee meeting of the third year. Failure to meet this deadline may result in dismissal.

7. After the dissertation proposal is approved, the student writes the dissertation (limited to 250 pages) following procedures of counsel and evaluation agreed upon with the members of the dissertation committee. The final draft must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. After the dissertation is approved, the date of the public oral examination is set by the candidate's department, in consultation with the dissertation committee and the candidate. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

8. Two unbound copies of the dissertation must be deposited in the Ph.D. Studies Office at least one week prior to the last regular faculty meeting of the second semester. Each copy must include an abstract of not more than 350 words. The dissertation is made available to the scholarly world by microfilm, for which the candidate completes the Doctoral Dissertation Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts International*.

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of \$500. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Extensions beyond this limit are granted only on the basis of significant progress on the dissertation. If all degree requirements are not completed within nine years, the candidacy will automatically expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Treasurer will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fifth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Application for the program should be made to the Dean of Academic Affairs by February 1 for the following autumn semester.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:



Sang Hyun Lee

Director

Program for Asian American Theology and Ministry

Princeton Theological Seminary

P.O. Box 821

Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Director of Vocations and Admissions.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or

attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the Registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the Registrar, and have paid the required fee for each course audited. Applicants should correspond with the Registrar. No outside auditors will be received after the tenth class day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be admitted for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the Registrar. Unclassified students are charged regular fees but are not eligible for financial assistance, and normally cannot be considered for campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a Visiting Scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for Visiting Scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Vocations and Admissions (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies) a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (G.C.E.) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). It is expected that the successful applicant will achieve a minimum score of 55 on each of the three parts of the examination. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, according to the guidelines of the Association of Theological Schools in the U.S. and Canada, international students are admitted to the M.Div. program on a very limited basis.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, however, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to international students.

Teacher Certification

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, it is possible for selected M.Div. and M.A. Seminary students to obtain New Jersey State secondary or elementary school teacher certification.

Students must demonstrate that they are able to complete all certification

requirements during their Seminary degree program. M.Div. students wishing to take Greek and Hebrew who also wish to pursue teacher certification must enroll in one of these languages the summer prior to beginning their degree program. Deadline for consideration is November 1 for middler M.Div. students and junior M.A. students.

All applications are reviewed after November 1 by the School of Christian Education. Each application will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic course work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the Registrar not later than March 15 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook*. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and

Information”), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a *prima facie* basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student’s suitability for theological study, he or she is subject to dismissal.



Other Educational Opportunities at the Seminary

THE PRINCETON INSTITUTE OF THEOLOGY

Each summer, in late June or early July, the Princeton Institute of Theology is in session on the campus. Ministers, educators, and other church leaders share for eight days in the seminars, workshops, and convocations. Guest professors and pastors from across the nation and overseas, as well as Princeton faculty members and international representatives, provide the leadership in thought and discussion. This year 1996 is the fifty-fifth in which men and women from many denominations and many areas of service will gather for instruction and inspiration. Inquiries may be addressed to:

The Princeton Institute of Theology
12 Library Place
Princeton, New Jersey 08540

The program for the 1996 Institute, July 8–18, with the focus on the theme “Equipping the Saints for the Work of Ministry,” is as follows:

Bible Study

- ~ FIRST WEEK: Kenneth E. Bailey, “Biblical Metaphors for Christian Leadership: Images for God, Jesus, and Us”
- ~ SECOND WEEK: Choon-Leong Seow, “Spirited Conversations: Discerning the Word of the Living God in the Community of Faith”

Convocations

- ~ FIRST WEEK: Charles M. Olsen, “Integrating Spiritual Practices with Church Administration and Governance”
- ~ SECOND WEEK: John W. Stewart, “The Challenge Facing Mainline Congregations: A Call for Vision and Leadership”

Sunday Evening Dramatic Presentation

- ~ SECOND WEEK: Dennis Dewey, “The Light and the Life”

Evening Services

- ~ FIRST WEEK: Thomas W. Gillespie, Anna Carter Florence, Thomas K. Tewell
- ~ SECOND WEEK: DeForest "Buster" Soaries Jr., Diane J. Strickland

Elective Courses and Other Opportunities

FIRST WEEK

- ~ Mary Anne Fowlkes, "Equipping Younger Children—Birth to Six Years Old—for Ministry"
- ~ Warren L. Dennis, "Urban Ministry"
- ~ Richard S. Armstrong, "Equipping the Church for Growth"
- ~ Max L. Stackhouse, "Ministry in a Global Era"
- ~ Kathleen Billman, "Pastoral Care as an Art of Community"
- ~ W. J. Beeners, Speech Workshop
- ~ Nancy J. Duff, "Reformed Theology: Method and Doctrine" (for Christian Educator Certification)
- ~ William O. Harris, Sites and Stories of Princeton: Afternoon Walking Tours
- ~ Lynne Beck, Looking for a Church Musician?

SECOND WEEK

- ~ Carol A. Wehrheim, "Equipping the Saints—Ages Six to Twelve"
- ~ Mark DeVries, "What I Wish All Pastors Knew About Youth Ministry"
- ~ Lauren J. McFeaters, "Vocational Crisis and Pastoral Care: Downsizing and Unemployment"
- ~ Eugenia Anne Gamble, "Meeting Jesus"
- ~ Carol Lakey Hess and Dennis Olson, "Identity, Openness, and Community Life: Biblical and Theological Reflections on Boundaries"
- ~ Charles L. Rice, "Preaching from the Heart: Historical Models and Recent Proposals"
- ~ Frances Taylor Gench, "Principles and Practices of Biblical Interpretation" (for Christian Educator Certification)
- ~ William O. Harris, Sites and Stories of Princeton: Afternoon Walking Tours
- ~ Dennis Dewey, If You Tell It, They Will Hear: A Workshop in the Art and Practice of Biblical Storytelling
- ~ Lynne Beck, Looking for a Church Musician?

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Joyce C. Tucker

PROGRAM COORDINATOR: David H. Wall

OPERATIONS COORDINATOR: Mary Grace Royal

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and lay people opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Events are scheduled throughout the year in a variety of formats, from one-day to one-week and are organized around four focus areas: spiritual growth and renewal, professional leadership development, congregational analysis and development, and theological studies.

A *Program Guide* is distributed each summer in which the many programs of the Center are listed in detail. The *Program Guide* contains complete information and registration forms. Copies may be obtained by contacting the Center:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540
[609] 497-7990

Students at the Seminary may also take advantage of many offerings of the Center by registering at Adams House.

Another service of the Center of Continuing Education is assistance in making arrangements for a brief period of independent reading and study, using the facilities of Speer and Luce Libraries. Independent study registration forms are available in the *Program Guide*.

Christian Educator Certification Program

In conjunction with the annual Institute of Theology, the Center of Continuing Education offers a program of electives for individuals who wish to be certified as Christian Educators in the Presbyterian Church (U.S.A.). In the summer of 1996 the areas covered were Reformed theology and biblical interpretation.

Facilities

Air conditioned facilities for the Center of Continuing Education include Adams House and Erdman Hall. The Center is located directly across from Speer Luce Libraries and a short distance from the Chapel and the dining hall. Meals are available in the cafeteria during the regular academic year, with the exception of the recess periods at Christmas and during the spring.

SUMMER SCHOOL

DIRECTOR: John J.M. O'Brien-Prager

The Summer School is designed to make graduate theological education available to persons unable to attend the Seminary during the regular school year, allow for intensive biblical language study, provide Seminary students opportunities for additional work, and enrich the institution's continuing education program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

In addition to Biblical Hebrew and New Testament Greek, courses regularly are offered in the following subject areas: biblical studies, theology and ethics, church history, preaching, congregational ministries and worship, Christian education, and pastoral care. Summer school courses, with the exception of biblical languages, are normally offered during two three-week periods in the months of July and August.

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the summer. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Anyone contemplating employment should speak with the Director of Professional Studies before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with a language course in the summer.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on pp. 40 and should check with the Registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m. Class

10:00 a.m. – 10:45 a.m. Break

10:10 a.m. – 10:30 a.m. Chapel, Wednesdays

10:45 a.m. – 12:15 p.m. Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are

served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Fees and Course Listings

Information regarding tuition, fees, and course offerings is published in the summer school brochure, which is available in early January of the applicable year.

For further information concerning the summer school, contact:

Office of the Summer School
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.



Courses of Study



The course offerings have been projected for the academic year 1996–1997 and, in some instances, for the year 1997–1998. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses are also offered during an eight-week summer session. Courses carry three units of academic credit unless otherwise stated in the description.

A full-time program for M.Div. and M.A. candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full-time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full-time semester, will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

<i>Code</i>	<i>Field</i>	<i>Department</i>
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry	
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care	Practical
PH	Philosophy	Theology



KRISTIN GRANBERG

James F. Armstrong

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology

The number portion of the code provides a unique identification for each offering. Numbers 100–199 designate basic or introductory level, courses that are not normally open to Th.M. candidates. The classification of courses in the range 200–899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 900–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies



PROFESSORS: J.F. Armstrong, J.H. Charlesworth, †B.R. Gaventa (chair), T.W. Gillespie, D.H. Juel, U.W. Mauser, †P.D. Miller, J.J.M. Roberts, *K.D. Sakenfeld, C.L. Seow

ASSOCIATE PROFESSOR: D.T. Olson

ASSISTANT PROFESSORS: A.K.M. Adam, B.K. Blount, E.G. Edwards

LECTURER: R.E. Whitaker

VISITING LECTURERS: S. Freedman, C. Story

OLD TESTAMENT

Introductory Courses

OT101 ORIENTATION TO OLD TESTAMENT STUDIES

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

First Semester, 1996–97

Messrs. Miller and Olson

First Semester, 1997–98

OT151, -152 INTRODUCTORY BIBLICAL HEBREW

First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1996–97

Messrs. Roberts and Story

Full Year, 1997–98

*On leave first semester 1996–97.

†On leave second semester 1996–97.

Multi-Program Classes Based on the English Text

OT245 TEXTS OF DISSENT

Interpretation of selected passages from the Old Testament that are taken to be peripheral to, or deviate from, orthodox theology. Issues treated will include the place of laments, doubt, and despair in Old Testament theology, universalism, and theodicy. Consideration will be given to the significance of these texts within the canon and in the communities of faith. (Course offered with Women's Studies component). Prerequisite: course OT101. Three credits.

Second Semester, 1997-98

Mr. Seow

OT256 DANIEL:INTERPRETATION AND EXPOSITION

A study of the Book of Daniel, with attention to questions of origin, genres, world view, and theological perspectives. Will also explore the mythological elements in the book, the background of the "son of man" tradition, Old Testament angelology, eschatology, and the problem of cosmic evil. There will be opportunity to consider contemporary theological and homiletical issues posed by apocalyptic literature in general and the Book of Daniel in particular. Same as course PR305. Prerequisites: courses OT101 and PR201. Three credits.

Second Semester, 1997-98

Messrs. Seow and Kay

OT266 WOMEN IN OLD TESTAMENT NARRATIVES

A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: course OT101. Three credits.

First Semester, 1997-98

Mr. Olson

OT303 DOES GOD LIE?

A study of the faithfulness of God as a theological problem in the Old Testament. Against a general Near Eastern background, the course will examine Old Testament texts dealing with divine absence, broken covenant, and false prophecy as possible manifestations of divine deceit. Prerequisite: course OT101. Three credits.

First Semester, 1996-97

Mr. Roberts

OT312 THE ETHICS OF THE TEN COMMANDMENTS

An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course ET312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Prerequisites: courses OT101 and TH221. Three credits.

Second Semester, 1997-98

Mr. Miller and Ms. Duff



Choon Leong Seow

OT318 CREATION IN THE OLD TESTAMENT

A study of the imagery of God as creator in the Old Testament. The literary background of creation imagery in the Middle East, its multiple forms and theological import in the Old Testament, and its implications for understanding the place of humanity in God's world. Prerequisite: course OT101. Three credits.

First Semester, 1997–1998

Mr. Whitaker

OT335 MYTH AND TRADITION IN OLD TESTAMENT THEOLOGY

A course on the theological traditions of the Old Testament in their cultural and historical contexts, focusing on the themes of creation and liberation. Emphasis on theology as a creative process utilizing cultural symbols and images as well as authoritative traditions. Consideration of issues of the unity and diversity of the Old Testament and the implications of the traditioning process for modern theological reflection. Prerequisite: course OT101. Three credits.

First Semester, 1996–97

Mr. Seow

OT337 OLD TESTAMENT THEOLOGY OF COMMUNITY

Study of Old Testament texts relating to the positive and negative dimensions and possibilities of human community in several of its forms: the family, the city, the nation, and the community of faith and worship. Prerequisite: course OT101. Three credits.

Second Semester, 1996–97

Mr. Olson

OT375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course ED375. Prerequisite: course OT101. Three credits.

Second Semester, 1996-97

Ms. Sakenfeld and Ms. Hess

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152. Three credits.

First Semester, 1996-97

Mr. Miller

First Semester, 1997-98

OT402 EXEGESIS OF THE ANCESTRAL NARRATIVES

Reading of the Hebrew text of the ancestral narratives in Genesis. Special attention given to the language that points to multiple sources for the narratives as well as the meaning conveyed in the present composite text. Prerequisites: courses OT101 and OT152. Three credits.

First Semester, 1996-97

Mr. Whitaker

OT430 EXEGESIS OF ECCLESIASTES

Exegesis of selected portions of Ecclesiastes, including discussion of critical problems and thematic tensions in the book. Prerequisites: courses OT101 and OT152. Three credits.

First Semester, 1996-97

Mr. Seow

OT452 EXEGESIS OF AMOS

Reading and exegesis of the Hebrew text. Special attention will be given to the theology of the prophet in the light of the socio-political milieu of eighth-century Israel. Prerequisite: course OT152. Three credits.

Second Semester, 1996-97

Mr. Seow

OT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course NT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.

Second Semester, 1996-97

Messrs. Olson and Adam

Advanced Language Classes

OT510 ACCELERATED HEBREW READING

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.

First Semester, 1996-97

Mr. Armstrong

First Semester, 1997-98

OT541 ARAMAIC GRAMMAR AND READING

An introduction to Aramaic grammar. Reading of Aramaic portions of the Old Testament and, as time allows, of selected targums and papyri. Prerequisite: course OT152. This course does not fulfill Biblical Department distribution requirements. Three credits.

Second Semester, 1997-98

Mr. Armstrong

OT553,-554 UGARITIC GRAMMAR

Introduction to the grammar; study of a selected text. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1996-97

Mr. Seow

OT555,-556 AKKADIAN GRAMMAR

Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1996-97

Ms. Freedman

OT557,-558 INTERMEDIATE AKKADIAN

Readings in various genres of Akkadian literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT555,-556 or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1997-98

Mr. Roberts

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

OT900 CRITICAL ISSUES IN OLD TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of Old Testament literature. Three credits.

Second Semester, 1997-98

Old Testament Staff

OT901 METHODOLOGY IN OLD TESTAMENT THEOLOGY

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.

First Semester 1997-98

Mr. Miller

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION

A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.

Second Semester, 1996-97

Mr. Roberts

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT

A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.

Second Semester, 1997-98

Ms. Sakenfeld

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.

First Semester, 1996-97

Mr. Olson

OT950 THE SOCIAL WORLD OF THE RESTORATION

An exploration of the various sources and methods employed in the reconstruction of the sociohistorical background of the Achaemenid period. Three credits.

Second Semester, 1996-97

Mr. Seow

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES

An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

Second Semester, 1996-97

Messrs. Juel and Mauser

Second Semester, 1997-98

NT151, -152 INTRODUCTION TO NEW TESTAMENT GREEK

An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1996-97

Mr. Blount and Ms. Edwards

Full Year, 1997-98

NT155 RAPID REVIEW OF GREEK GRAMMAR

Rapid review of Greek grammar for persons who have studied the language in college but who lack the proficiency necessary for exegetical work. Course may not be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1996-97

Ms. Edwards

First Semester, 1997-98

NT156 TRANSLATION FROM THE GREEK NEW TESTAMENT

Designed to enable students to acquire and maintain proficiency in the reading of Greek prose, with an emphasis on the building of vocabulary. Prerequisite: course NT152. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

Second Semester, 1996-97

Ms. Edwards

Second Semester, 1997-98

NT157 TRANSLATING THE SEPTUAGINT

Translation of selected passages from the Septuagint, including both the Greek Old Testament and the Apocrypha. Some of the Psalms will be covered each year; other materials will be studied on a rotating basis: prophets, wisdom literature, and the historical books. Prerequisite: course NT152. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1996-97

Ms. Edwards

First Semester, 1997-98

Multi-Program Classes Based on the English Text

NT201 THE GOSPEL OF MATTHEW

A study of representative sections of the book on the basis of the English text. Prerequisite: course NT101. Three credits.

Second Semester, 1996-97

Mr. Adam

NT219 THE LETTERS OF PAUL

A study of the Letters of Paul in their multiple contexts (historical, cultural, theological, ecclesiastical). Special topics will include Paul's understanding of cross and resurrection, the Law, Israel, and the roles of women in the Pauline churches. (Course offered with Women's Studies component.) Prerequisite: course NT101. Three credits.

Second Semester, 1997-98

Ms. Gaventa

NT314 THEOLOGY OF THE SYNOPTIC GOSPELS

Topics to be studied will include: genre "gospel," its possible antecedents or originality; recent developments in the approach to the "synoptic problem"; the setting in history of each of the synoptic evangelists; and the distinct theological emphases of the gospels of Mark, Matthew, and Luke. Prerequisite: course NT101. Three credits.

First Semester, 1997-98

Mr. Mauser

NT322 PREACHING THE GOSPEL OF MARK

A survey of recent approaches to analyzing and interpreting Mark, an exploration of the variety of preaching styles appropriate to the gospel themes and literature, and exegetical-homiletical studies of representative portions of the gospel text. Opportunity will be given for the writing of sermons based upon the text. Same as course PR307. Limited to twenty students; preference given to those closest to graduation. Prerequisites: course NT101 and an introductory course in preaching. Three credits.

First Semester, 1996-97

Messrs. Blount and Long

NT328 PAUL'S LETTER TO THE PHILIPPIANS

An exegetical and theological study of Philippians, focussing on the nature of the Christian life, its Christological grounding, its eschatological conditioning, and its present actualization. Attention will be given throughout to the methodological problem of the relation of historical-critical investigation to doctrinal work. Same as course TH308. Prerequisites: courses NT101 and TH221. Three credits.

Second Semester, 1996-97

Messrs. Mauser and McCormack

NT351 SEXUAL ETHICS IN THE NEW TESTAMENT

An investigation of passages on ethical conduct in the New Testament, with close attention to the question of the nature of human sexuality as it is either directly stated or implied in these passages. Studies of the Jewish and the Greco-Roman understandings of sexuality and of sexual behavior will accompany work on the New Testament. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Mauser

NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Prerequisite: course NT101. Three credits.

Second Semester, 1996-97

Mr. Blount

NT370 NEW TESTAMENT THEOLOGY

A survey of the enterprise of New Testament theology covering the history of this

interpretative practice and its various present and future forms. Consideration of thematic vs. developmental approaches, relation to the Old Testament, problem of method, and New Testament theology in the context of the worshipping community. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Adam

NT390 MEANING AND TRUTH IN BIBLICAL INTERPRETATION

With a focus on one of the Gospels, the course explores the truth claims the church makes for the Bible, with particular attention to the use of scripture in evangelical persuasion. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Juel

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS

Introduction to the process and task of New Testament exegesis through an analysis and interpretation of selected passages of the Greek New Testament, e.g., gospel material, Thessalonians, Hebrews and pastorals. Development of skills and familiarity with tools and resources necessary for critical exegesis, with a view toward the formation of a sound exegetical method for use in church, ministry, and theology. Prerequisite: course NT152. Three credits.

First Semester, 1996-97

Ms. Edwards

First Semester, 1997-98

NT408 THE GOSPEL ACCORDING TO LUKE

A study of the first volume of Luke-Acts, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1996-97

Mr. Juel

NT412 EXEGESIS OF THE ACTS OF THE APOSTLES

Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1996-97

Ms. Gaventa

NT414 EXEGESIS OF ROMANS

An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1997-98

Ms. Gaventa

NT415 EXEGESIS OF ROMANS 9-11

Exegesis of Romans 9-11 as an example of early Christian prophecy, with special attention to the theological issue of the triumph of God's mercy in the history of salvation. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1996-97

Mr. Gillespie



KRYSTIN GRANBERG

*Beverly Roberts Gaventa***NT418 EXEGESIS OF GALATIANS**

Reading and exegesis of the letter, with special reference to its literary genre, the historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1997-98

Mr. Gillespie

NT450 THE LIFE AND THOUGHT OF JESUS OF NAZARETH

A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an indepth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith. The dimension of history and faith in all credal formulae. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1996-97

Mr. Charlesworth

NT465 THE NEW TESTAMENT AND ISSUES OF PASTORAL CARE

An exegetical exploration of the Greek New Testament to discover, develop, and apply paradigms and principles therein, both explicit and implicit, relevant to current issues in pastoral care. Various topics will be addressed, such as anger, conflict, and alienation;

illness, death, and grief (including suicide and euthanasia); sexuality, homosexuality, marriage, and divorce; suffering, evil, doubt, and futility. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1996-97

Ms. Edwards

NT470 THE PSEUDEPIGRAPHA

A research class focused upon Jewish and early "Christian" texts that date from ca. 250 B.C. to A.D. 200. Languages read will depend upon the proficiency of the students, but it is expected that manuscripts as well as texts in Hebrew, Aramaic, Syriac, Coptic, Latin, and Greek will be studied. Discussion will move from philology to theology; a search for the heart of early Judaism. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1997-98

Mr. Charlesworth

NT471 LANGUAGE AND THEOLOGY OF THE DEAD SEA SCROLLS

A study of the paleography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1997-98

Mr. Charlesworth

NT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course OT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.

Second Semester, 1996-97

Messrs. Adam and Olson

Advanced Language Classes

NT891 ADVANCED GREEK GRAMMAR AND READING I

Grammatical and syntactical analysis and reading of Greek Hellenistic texts outside the New Testament. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.

First Semester, 1997-98

Ms. Gaventa

NT892 ADVANCED GREEK READING AND GRAMMAR II

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.

First Semester, 1996-97

Mr. Adam

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

NT900 CRITICAL ISSUES IN NEW TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of New Testament literature. Three credits.

Second Semester, 1996-97

Mr. Adam and Staff

NT904 NEW TESTAMENT THEOLOGY

A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of New Testament theology. Three credits.

First Semester, 1996-97

Ms. Gaventa

NT915 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING

A review of primary and secondary literature which presents a picture of secular issues and "pagan" religions in the Greco-Roman first century and analyzes their relationship to developing Christian traditions. Three credits.

First Semester, 1997-98

Mr. Mauser

NT922 FIRST CENTURY JUDAISM

A study of Judaism in the first century. Selected readings from Philo, the Dead Sea Scrolls, the Mishnah, the Old Testament Pseudepigrapha, and Josephus. Intensive reading in Hebrew and Greek. Three credits.

Second Semester, 1996-97

Mr. Charlesworth

NT940 SEMINAR ON MATTHEW

An examination of selected problems in Matthean studies, with special attention to issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

First Semester, 1996-97

Mr. Mauser

NT955 STUDIES IN THE GOSPEL AND EPISTLES OF JOHN

An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

Second Semester, 1997-98

Mr. Charlesworth

NT958 PAULINE THEOLOGY

An examination of selected major proposals for construing Pauline theology, with special attention to recent discussions of problems in methodology. Three credits.

Second Semester, 1996-97

Mr. Juel

NT975 BIBLICAL HERMENEUTICS

A discussion of the major hermeneutical works of today, and of their most important antecedents in the history of biblical interpretation. Three credits.

Second Semester, 1997-98

Mr. Adam

DEPARTMENTAL FACULTY

ANDREW KEITH MALCOLM ADAM. Assistant Professor of New Testament. M.Div., S.T.M., Yale Divinity School; Ph.D., Duke University. His teaching and research interests concern biblical theology and the theory of interpretation, with special attention to the varieties of biblical interpretation. (Episcopalian)

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, Dean of Academic Affairs, and James Lenox Librarian. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

BRIAN KEITH BLOUNT. Assistant Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, Acts and John. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T. Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (Methodist)

ELIZABETH GORDON EDWARDS. Assistant Professor of New Testament. B.D., Th.M., Th.D., Princeton Theological Seminary. Her major interest lies in combining the disciplines of New Testament studies and pastoral care in such a way that relevant, mutually-elucidating connections can be made for work in various forms of ministry. Her other interests include text criticism and women's studies. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Helen H. P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College. She is particularly interested in the theology of the Pauline letters and narrative analysis of Luke-Acts. (Disciples of Christ)

THOMAS WILLIAM GILLESPIE. President, and Professor of New Testament. B.D., Princeton Theological Seminary; Ph.D., Claremont Graduate School; D.D.(Hon.), Grove City College; Th.D.(Hon.), Theological Academy of the Debrecen Reformed College in Debrecen, Hungary; D.Th.(Hon.), Gáspár Károli Reformed University in Budapest, Hungary; D.Phil.(Hon.), Soong Sil

University in Seoul, Korea; D.D.(Hon.), University of St. Andrews, Scotland. His teaching interests are in the Pauline literature and the theological interpretation of scripture. (Presbyterian)

DONALD HARRISVILLE JUEL. Richard J. Dearborn Professor of New Testament Theology. B.D., Luther Theological Seminary; M.Phil., Ph.D., Yale University. Although his interests are not confined to one area, his general focus has been on the Gospels, especially Mark and Luke-Acts, with a particular interest in the passion tradition and Christology. His study of Judaism, particularly Jewish biblical interpretation, has led to an interest in the use of the Old Testament in the New Testament, to the larger issue of the relationship of the two Testaments, and to the matter of Jewish/Christian relations. (Lutheran)

ULRICH WILHELM MAUSER. Otto A. Piper Professor of Biblical Theology. Dr.Theol., University of Tübingen. His interests include the correlation of Old and New Testament in biblical interpretation and the dialogue between biblical exegesis and theological, ethical, and practical disciplines in the contemporary theological curriculum. (Presbyterian)

PATRICK DWIGHT MILLER. Charles T. Haley Professor of Old Testament Theology. B.D., Union Theological Seminary in Virginia; Ph.D., Harvard University. His teaching and research interests lie primarily in the fields of Old Testament theology and the history of Israelite religion. In addition the books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS THORALD OLSON. Associate Professor of Old Testament. M.Div., Luther Northwestern Theological Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

J.J.M. ROBERTS. William Henry Green Professor of Old Testament Literature. S.T.B., Harvard University Divinity School; Ph.D., Harvard University. His teaching and research interests are in comparative studies between Mesopotamian and Israelite religion, Old Testament prophecy, Semitic languages, and Hebrew lexicography. He is the editor of the Princeton Classical Hebrew Lexicon Project. (Church of Christ)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University. Her research focuses primarily on biblical narratives con-



Brian Keith Blount

cerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His areas of research and teaching interests are in the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

RICHARD ERNEST WHITAKER. Information Research Specialist, and Lecturer in Old Testament. B.D., Perkins School of Theology; Ph.D., Harvard University. His primary interest is in the design and implementation of facilities for the support of an effective program in computer-assisted research at the Seminary Libraries. He has been an active participant in the preparation of a new computer-assisted Hebrew lexicon, under the directorship of Professor J.J.M. Roberts. (Methodist)

History ~

PROFESSORS: *J.D. Douglass, R.K. Fenn, P.K.H. Lee, E.A. McKee, K.E. McVey,
J.H. Moorhead (chair), C.A. Ryerson III

GUEST PROFESSOR: A.F. Walls

ASSOCIATE PROFESSOR: P.E. Rorem

ASSISTANT PROFESSOR: *J.C. Deming

VISITING LECTURER: C.C. West

CHURCH HISTORY

Introductory Level Classes

CH101 HISTORY OF CHRISTIANITY I

The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

First Semester, 1996-97

Ms. McVey and Mr. Rorem

First Semester, 1997-98

CH102 HISTORY OF CHRISTIANITY II

The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

Second Semester, 1996-97

Ms. McKee and Mr. Moorhead

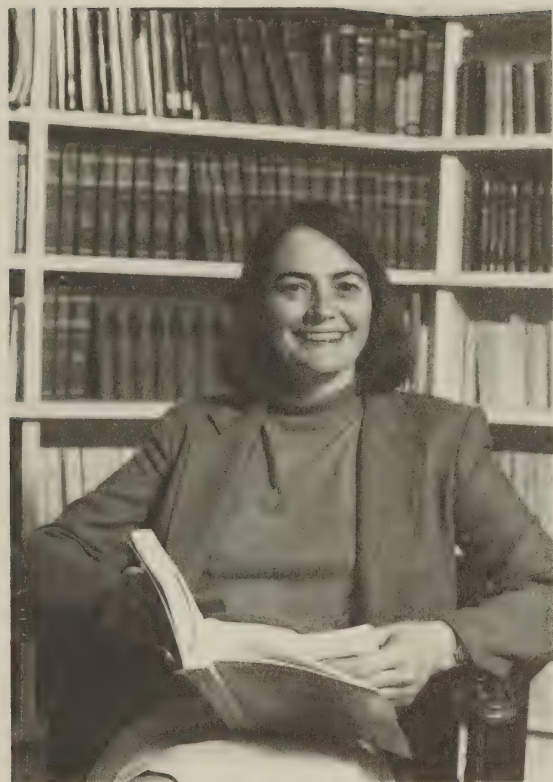
Second Semester, 1997-98

Multi-Program Classes

CH214 CREATION, TRINITY, AND CHRISTOLOGY IN THE EARLY CHURCH

A consideration of the general problem of orthodoxy versus heresy in the early church will be followed by an examination of the views of the major patristic writers, those of

*On leave first semester 1996-97.



KRYSTIN GRANBEY

Kathleen E. McVey

their opponents, and the conciliar statements relevant to creation, trinity, and christology from the apostolic period to the Council of Chalcedon. Lectures, discussion of primary sources in translation. Prerequisite: course CH101. Three credits.

First Semester 1996–97

Ms. McVey

CH215 EARLY SYRIAC CHRISTIANITY

The history of early Christianity in the Syro-Mesopotamian cultural environment from the beginnings to the rise of Islam. Issues to be discussed include: Jewish-Christianity, Gnosticism and Manichaeism, Trinitarian and Christological controversies, Christian art, liturgy, poetry and hymns, biblical exegesis, the transmission of Greco-Roman learned traditions to early Islam. Lectures and discussion of primary sources in translation, visit to a Syrian Orthodox church. Prerequisite: course CH101. Three credits.

Second Semester, 1997–98

Ms. McVey

CH216 EARLY CHRISTIANITY IN ALEXANDRIA AND EGYPT

The history and culture of Christians in Alexandria and Egypt from the beginnings through the fourth century. Subjects to be considered include: early Logos theology, orthodoxy and heresy, images of women and female leadership, the rise of monasticism,

Coptic art and liturgical traditions. Lectures and discussion of primary sources in translation, visit to a Coptic Orthodox church. Prerequisite: course CH101. Three credits.

First Semester, 1997-98

Ms. McVey

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY

Christian women of the first six centuries within the social, political, and religious framework of Greco-Roman antiquity. The martyrs, deaconesses, ascetics, and empresses themselves will be viewed along with relevant theological, exegetical, and ecclesiological issues as seen in their time: Sophia and other female metaphors for God, image of God in women, ordination of women. Lectures and discussion of primary sources in translation. Prerequisite: course CH101. Three credits.

Second Semester, 1996-97

Ms. McVey

CH221 ST. AUGUSTINE, HIS CONFESSIONS AND HIS INFLUENCE

The life and thought of St. Augustine of Hippo, with special attention to his *Confessions*. Influential theological themes of Augustine's overall work, including *On the Trinity* and *City of God*, will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions* (with an optional reading group on one book in the Latin original), and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 1996-97

Mr. Rorem

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.

Second Semester, 1997-98

Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.

Second Semester 1997-98

Mr. Rorem

CH235 THE SPIRITUALITY AND THEOLOGICAL LEGACY OF THE DIONYSIAN FORGERY

An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention also will be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative theology, and liturgical commentaries. Lectures, discussion of readings, and research paper. Prerequisite: course CH101. Three credits.

First Semester, 1996-97

Mr. Rorem

CH315 MUSLIMS AND CHRISTIANS FROM MOHAMMED TO LUTHER

A survey of the various facets of the relationship between Islam and Christianity from Mohammed to the Reformation. Special attention to the Koran and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip, and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 1996-97

Mr. Rorem

CH321 THE THEOLOGY OF LUTHER

An exploration of the development of Luther's thought in the context of his life and work and of his setting in church and society. The class will read selections from a variety of Luther's theological writings: biblical commentaries, catechisms, liturgies, polemical works, as well as studies about Luther. Prerequisite: course CH101. Three credits.

Second Semester, 1997-98

Ms. Douglass

CH327 THE REFORMATION IN STRASBOURG AND GENEVA

An exploration of sixteenth-century changes in theology, church life, and civic life in two key cities of the Reformation, illustrating the particular style of reform characteristic of those cities. Readings will include varied primary sources and secondary sources from the current literature on reform in the cities. Prerequisite: course CH101. Three credits.

First Semester, 1997-98

Ms. Douglass

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY

Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. In 1996-97, sources will be drawn from the lives of women around the world. Common class studies will be complemented by student presentations. Enrollment limited to 22. Preference given to those closest to graduation. Prerequisite: either course CH101 or course CH102. Three credits.

First Semester, 1996-97

Ms. McKee

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH-CENTURY REFORMATION

An ecumenical exploration of the theology and practice of worship in the religious renewals of early modern history. Included will be the late medieval period and Roman Catholic reform through Trent and beyond. Chief focus on the Protestant traditions: scripture, sacraments, prayer, and theology in corporate worship. Theological studies complemented by some attention to social and political factors, ethical concerns, popular spirituality and religious art, personal and family devotion, and lay and clerical participation. Guided reflection relating sixteenth-century to twentieth-century worship. Prerequisites: courses CH101 and CH102. Three credits.

Second Semester, 1996-97

Ms. McKee

CH342 WORSHIP IN THE PROTESTANT TRADITIONS: AN ECUMENICAL HISTORY

The course traces major developments in Protestant worship: Sunday services, preaching and sacraments, prayer and devotional life, through the major stages of development in

different traditions or denominations in the context of the wider Christian history of worship. Highlights include sixteenth-century origins (e.g., Lutheran, Reformed, Anglican, Radical), eighteenth century developments (e.g., Methodism, African-American churches, revivals), and Protestants in contemporary Africa, Asia, Latin America, and pluralistic North America. Course is multi-denominational parallel to "Worship in the Reformed Tradition"; student projects will focus on deepening knowledge of their own denominations. Prerequisite: course CH102. Three credits.

First Semester, 1996-97

Ms. McKee

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR
Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.

First Semester, 1997-98

Mr. Moorhead

CH380 EUROPEAN CHRISTIANITY IN AN AGE OF REVOLUTION, ROMANTICISM,
AND REFORM

Examination of the interaction of church and society between the French Revolution and First World War, addressed on the basis of devotional, liturgical, and theological responses to the social, economic, and political reorganization of European society. Three credits.

Second Semester, 1996-97

Mr. Deming

CH381 AMERICAN PROTESTANTISM AFTER DARWIN

An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades. Three credits.

First Semester, 1996-97

Mr. Moorhead

CH435 SECTS AND CULTS IN AMERICA

An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Three credits.

First Semester, 1997-98

Mr. Moorhead

CH436 THE SEARCH FOR A CHRISTIAN AMERICA

An examination of various efforts to make America a Christian nation, with special emphasis upon the problematic nature of these endeavors in the twentieth century. The subject will be considered in relation to issues such as religious pluralism, secularization, divergent political ideologies, and theological critiques of the possibility of any nation

being Christian. Analysis of the debate engendered by the new Religious Right. Three credits.

Second Semester, 1996-97

Mr. Moorhead

CH440 AMERICAN CHRISTIANITY IN THE TWENTIETH CENTURY

An analysis of major issues and events from the fundamentalist-modernist controversy of the 1920s to the present. Topics to be studied include the emergence of neo-orthodoxy and subsequent theological pluralism; ecumenism; the post-World War II revival of religion; the decline of the Protestant mainstream; the effect on Vatican II on American Catholicism; the church's relationship to the Great Depression; World War II, the Cold War, civil rights, feminism, and anti-war movements; the impact of the resurgence of fundamentalism and of alternative religions. Three credits.

Second Semester, 1997-98

Mr. Moorhead

CH450 WOMEN AND RELIGION IN MODERN EUROPE

A study of women's religious roles, attitudes, and expression in European society from the post-Reformation to the contemporary eras. Three credits.

First Semester, 1997-98

Mr. Deming

CH460 EUROPEAN EVANGELICALISM

The development and spread of evangelical Protestantism in eighteenth- and nineteenth-century Europe. Examination of the historical context for renewal; the influence of German pietism, the Moravians and the Herrnhut diaspora; the careers of Whitefield and Wesley and the development of Methodism; the evangelical expansion that followed the conclusion of the French Revolution; and the integration of evangelicalism into the mainstream of European society in the nineteenth century.

Second Semester, 1996-97

Mr. Deming

CH465 THE DECHRISTIANIZATION OF EUROPE

A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization, the desacralization of nature, state, and society, the contemporaneous secularization of European institutions, and the privatization of European social and religious life. Three credits.

First Semester, 1997-98

Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY

The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.

Second Semester, 1997-98

Ms. Douglass and Mr. Moorhead

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

CH900 HISTORICAL METHOD

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.

By special arrangement

Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE

Topic of the seminar: to be announced. Three credits.

Second Semester, 1996-97

Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE

Topic of the seminar: The Pseudo-Dionysian *Mystical Theology* and its medieval influence. Three credits.

First Semester, 1997-98

Mr. Rorem

CH930 REFORMATION RESEARCH

Topic of the seminar: Calvin as Humanist Educator. Three credits.

Second Semester, 1996-97

Ms. Douglass

CH935 REFORMATION WORSHIP

Following an introduction to liturgical studies and the late medieval context, the seminar will focus on biblical exegesis and preaching, sacraments and the character of the holy, the shaping of liturgies and sources of authority, prayer and music in worship, catechesis, *diakonia*, discipline, and popular devotion. Three credits.

Second Semester, 1997-98

Ms. Mckee

CH955 MODERN EUROPEAN CHURCH HISTORY

Topic of seminar: to be announced. Three credits.

Second Semester, 1997-98

Mr. Deming

CH970 AMERICAN CHURCH HISTORY

Topic of the seminar: American Protestantism from the Civil War to the 1920s. Three credits.

First Semester, 1996-97

Mr. Moorhead

HISTORY OF RELIGIONS

Multi-Program Classes

HR212 THE EXPERIENCE OF RELIGION

Prophetic and mystical encounters with the "sacred" examined through the theories of historians of religion, phenomenologists, psychologists, and sociologists. Examples chosen mainly from non-western religions: Zen Buddhism, devotional Hinduism, nature-affirming Taoism, Islamic Sufism, and others. Alternate life styles and modes of spirituality

explored. The meaning of transcendence; the significance for theology of the renewed emphasis on religion as direct personal experience. Three credits.

Second Semester, 1996-97

Mr. Ryerson

HR220 ENCOUNTER OF CHRISTIAN FAITH WITH OTHER FAITHS

Christian faith in a religiously plural world; theological bases for Christian attitudes and approaches to persons and cultures of other faiths. Major themes from world religions; third world ideologies. Non-western religions and American consciousness. Examples of interreligious dialogue. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1997-98

Mr. Ryerson

HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE

An examination of major themes of world religions through a study of selected novels and other literature. Descriptions of encounters with "the holy" and an analysis of myth, ritual, and symbol. World religions in transition; conflicts and comparisons. Three credits.

Second Semester, 1997-98

Mr. Ryerson

HR333 THE GOSPEL AND CULTURE: THE CHINESE CONTEXT

Historical study of the encounter of the gospel with Chinese culture. Nestorian, Catholic, and Protestant missionary endeavors to open up China as a mission field, and the efforts of Chinese Christians to implant the gospel in Chinese soil. Attention also given to developments under the Peoples' Republic of China. Interaction between the power of the gospel and Chinese cultural forces will be analyzed throughout the course. Three credits.

First Semester, 1996-97

Mr. P.K.H. Lee

HR341 BUDDHISM

An introduction to the rituals and belief-systems of Buddhism. Life of the Buddha; growth of the community; exploration of major texts. Special attention to the spread of Buddhism into China and Japan. Buddhism's interaction with Confucianism and Taoism; the rise of Ch'an (Zen). Buddhism in America and its importance for Christian theology. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1996-97

Mr. Ryerson

HR345 HINDUISM

A survey of the nature and development of Hinduism: the Indus valley culture, Vedas and Upanishads, Bhagavad-Gita; *dharma* (discipline) and *bhakti* (devotion); sensuality and asceticism. Interrelationship between ideas and institutions; the Hindu renaissance. Relevance of Hinduism for the study of religion and theology. Three credits.

First Semester, 1997-98

Mr. Ryerson

HR460 GODS AND POLITICS

An exploration of the interactions between religions and politics in the modern world and the Christian response to these developments. Special emphasis on the emergence

and role of religious fundamentalism, with particular attention to Islamic militancy and Hindu revivalism. Comparisons of charismatic leaders such as Gandhi, Khomeini, and Martin Luther King, Jr. The American religious-political scene viewed in comparative perspective. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1997-98

Mr. Ryerson

HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD

An exploration of the attempts of traditional religions to adjust to, and challenge, new social and economic loyalties. Tradition and modernity defined. Materials drawn from a variety of religious traditions. Emphasis on the relation of social theory to theology. Fulfills general requirement for course on Christian responsibility in the public realm. Enrollment limited to twenty students. Three credits.

Second Semester, 1996-97

Mr. Ryerson

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

HR935 TRADITIONAL RELIGIONS AND MODERNIZATION

The persistences and transformations of traditional religions as they encounter the forces of modernization. Special emphasis on cultural nationalism and the quest for ethnic identities. Social theory and its relation to religion examined. Three credits.

First Semester, 1996-97

Mr. Ryerson

ECUMENICS

Multi-Program Classes

EC330 FAITH AND WISDOM: JEWISH, CHRISTIAN, AND CHINESE

The reciprocal relationship of faith and wisdom in the Jewish, Christian, and Chinese religio-cultural traditions. Correlations and analogies are noted and discussed. Three credits.

First Semester, 1996-97

Mr. P.K.H. Lee

EC335 THE HOLY SPIRIT AND ASIAN SPIRITUALITY

A historical review of the Christian doctrine of the Holy Spirit, noting the assimilation of Jewish and Greek elements and considering the theological issues involved. Consideration of aspects of Asian spirituality and the viability as well as vulnerability of their "baptism" into Christian spirituality. Three credits.

Second Semester, 1996-97

Mr. P.K.H. Lee

EC337 CONTEXTUALIZATION AND GLOBALIZATION

Examples of contextualized theology are drawn from various parts of the world (Latin America, South Africa, Asia, and North America) to show that contextualization is a

global phenomenon; how in a global perspective its proneness to parochialism can be corrected; how contextualized theologies enrich the global theological treasure. Three credits.

Second Semester, 1996-97

Mr. P.K.H. Lee

EC357 ECUMENICAL MISSION IN THE 20TH CENTURY

The transformation of the church in mission from a western to a global enterprise during the 20th century. Development of ecumenical theology and practice of mission from Edinburgh 1910 to Brazil 1996. Redefinition of mission from third world perspectives. Controversy and reconciliation between ecumenical, conservative evangelical, and Roman Catholic views of mission. Continuing issues in missionary theory and practice: gospel and culture, evangelism and interfaith dialogue, gospel and social action, mission and church unity. Three credits.

First Semester, 1996-97

Mr. West

EC370 GOSPEL, MISSION AND OUR CULTURES

A study of the relation of the gospel and the church in mission to human culture. Biblical and historical background. Analysis of American culture in its diversity and its conflicts, and of the Christian message for and in it. Reference also to other cultures in Asia and in eastern Europe. Class members are encouraged to explore their own culture, American or foreign, and the mission of the church to it. Three credits.

Second Semester, 1996-97

Mr. West

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY

Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.

First Semester, 1996-97

Mr. Fenn

Second Semester, 1997-98

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE

This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention given to theological interest in religionless Christianity. Three credits.

First Semester, 1997-98

Mr. Fenn

CS223 CHURCH, COMMUNITY, AND NATION

Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.

Second Semester, 1996-97

Mr. Fenn

CS230 RELIGION AND TIME

This course focusses on the contribution of Judaism and Christianity to the experience of time in Western societies, with special reference to the Sabbath, the fate of the soul, purgatory, millennium and the apocalypse. Social conflicts analyzed as reflecting tensions between public and private, religious and secular, official and popular orientations toward time. Three credits.

First Semester, 1996-97

Mr. Fenn

CS241 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT

A critical assessment of the ways in which models from the social sciences have been used to reconstruct the social history of early Jewish and Christian groups. The course will focus on such institutions as slavery and the household, on ways that different groups construct images of the center and boundaries of the "world," and on colonial power structures, in order to suggest possibilities for the interpretation of the role of the Jesus movement in various social contexts. Three credits.

Second Semester, 1996-97

Mr. Fenn

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

CS936 THE SOCIOLOGY OF RELIGION

Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.

Second Semester, 1997-98

Mr. Fenn

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Assistant Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

JANE DEMPSEY DOUGLASS. Hazel Thompson McCord Professor of Historical Theology. A.M., Radcliffe College; Ph.D., Harvard University; L.H.D.(Hon.), Franklin and Marshall College; D.D.(Hon.), University of St. Andrews, Scotland; D.Théol.(Hon.), University of Geneva, Switzerland. Her specialty is the history of theology at the end of the Middle Ages and during the Reformation; she has especially been working on the theology of Luther and Calvin and of women in the sixteenth century. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopal)

PETER K.H. LEE. John A. Mackay Professor of World Christianity (1996–97). Th.M., The School of Theology at Claremont; S.T.M., Yale University Divinity School; Th.D., Boston University School of Theology. His research and teaching interests include ecumenical theology, cross-cultural theological studies, contextualization and inculturation, etc. He is Professor of Theology and Culture at the Lutheran Theological Seminary in Hong Kong and is active in interreligious dialogue. (Methodist)

ELSIE ANNE MCKEE. Archibald Alexander Professor of the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is sixteenth-century Reformation, notably John Calvin and Katharina Schutz Zell. In the history of worship, her particular interests include ecumenical and cross-cultural relations, the history of exegesis, and the theology/ethics of worship. (Presbyterian)

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. She teaches courses on the history and literature of early Christianity, as well as the later Eastern Orthodox traditions. Her research interests have been primarily in early Syriac Christianity. She is currently involved in a broader study of early Christian interpretation of Genesis 1–3. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are: the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular; and Protestant eschatology in the same era. (Presbyterian)



MICHAEL BONGART

Elsie Anne McKee

PAUL EDWARD ROREM. Benjamin B. Warfield Associate Professor of Medieval Church History. M.Div., Luther Northwestern Theological Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

CHARLES ANTHONY RYERSON III. Elmer K. and Ethel R. Timby Professor of the History of Religions. B.D., Union Theological Seminary, New York; M.Phil., Ph.D., Columbia University. Special teaching and research interests include the phenomenological, sociological and anthropological study of religion and world religions (especially Hinduism) and exploration of the political-cultural encounter of, and the theological dialogue among, those religious traditions. (Episcopal and Church of South India)

Theology ~

PROFESSORS: D. Allen, S.H. Lee (chair), D.L. Migliore, P.J. Paris, M.L. Stackhouse,
J.W. van Huyssteen, †E.D. Willis
ASSOCIATE PROFESSORS: ‡N.J. Duff, M. McClain-Taylor, B.L. McCormack

PHILOSOPHY

Multi-Program Classes

PH302 PROLEGOMENA TO THEOLOGY

A study of those philosophic concepts and developments that enable a person to understand major Christian doctrines better or to read a theologian with greater understanding. The course will focus on the reading and discussion of primary texts in both the ancient and modern periods. Materials that usually comprise courses in the philosophy of religion will be incorporated. No previous philosophy is necessary. Three credits
First Semester, 1996-97 Mr. Allen

PH311 THE CONCEPT OF LOVE FROM PLATO TO THE PRESENT

A survey of the major philosophical and theological theories concerning the nature and significance of love. Such questions as the distinctiveness of Christian love, the nature of friendship, and the possibility of escape from egotism will be considered. Besides such major figures as Plato, Augustine, and Dante, the recent controversy initiated by Nygren's *Agape and Eros* will be of particular concern. Three credits.

First Semester, 1996-97

Mr. Allen

PH312 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course ED212. Three credits.

Second Semester, 1997-98

Mr. Loder

†On leave second semester 1996-97.

‡On leave both semesters 1996-97.

PH327 SPIRITUAL THEOLOGY

The nature of spirituality and its relation to doctrinal theology, particularly to questions of epistemology. The role of the imagination in giving us access to religious truth. The motivation, paths, and goals of the Christian pilgrimage will be treated primarily by a study of George Herbert's *The Temple*, T. S. Eliot's *Four Quartets*, and the anonymous work, *The Cloud of Unknowing*. Three credits.

First Semester, 1997-98

Mr. Allen

PH330 PARADIGMS AND PROGRESS IN THEOLOGY

An analysis of the way the construction of theories and of doctrine in theology is rooted in the origins of knowledge and imagination. Following an analysis of the role of methodology in a postmodern era, the course will focus on the role of metaphor in social and natural scientific explanation and on the possibility of a realist construct of theories in systematic theology. Three credits.

Second Semester, 1997-98

Mr. van Huyssteen

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY

This course will focus on the challenge of contemporary philosophy of science to current theological reflection and to the creative construction of theories in systematic theology. Three credits.

First Semester, 1997-98

Mr. van Huyssteen

PH380 THE BOOK OF NATURE, YESTERDAY AND TODAY

A survey of past and present-day uses of nature in the theological tradition of the two books of God: scripture and nature, a tradition in which scripture is said to be confirmed and enhanced by a knowledge of the created universe. Among the aims of the course are: to explain how religion and science became miscast as rivals, to present those developments in philosophy, science, and theology that lead to more mutual openness, and to illustrate how a religious reading of nature is possible today. Three credits.

Second Semester, 1997-98

Mr. Allen

PH421 THE THEOLOGY OF AUSTIN FARRER

The works of Farrer will be approached from several perspectives: first, as concerned with the philosophic, theological, and biblical problems in our claims to knowledge of God; second, as concerned with the relevance of intellectual inquiry for a life of devotion; third, as a preacher; and fourth, as a creator of a twentieth century Anglican "middle way." Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Allen

PH431 THE PHILOSOPHY OF KANT

A close study of the *Critique of Pure Reason* and *Religion Within the Limits of Reason Alone*, together with other relevant Kantian works which bear on the meaning and truth of religious beliefs. Prerequisites: two courses in philosophy or doctrinal theology, on either the collegiate or the seminary level. Three credits.

First Semester, 1997-98

Mr. Allen

PH432 THE THEOLOGY OF SIMONE WEIL

A study of the spirituality, social philosophy, and philosophical theology of Simone Weil. Emphasis will be placed on the mutual relation of the individual to the community and the distinctively Christian motivation, manner, and aim of social action. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Allen

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

PH946 PHILOSOPHY IN THE ENLIGHTENMENT: FAITH AND REASON

The problems of the extent and nature of knowledge, the nature of mind, and the nature of faith will be explored by a reading of some philosophers falling within the period from Descartes to Kant. Three credits.

Second Semester, 1997-98

Mr. Allen

DOCTRINAL THEOLOGY

Introductory Classes

TH221 SYSTEMATIC THEOLOGY I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.

Second Semester, 1996-97

Messrs. Lee and Migliore

Second Semester, 1997-98

TH222 SYSTEMATIC THEOLOGY II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.

First Semester, 1996-97

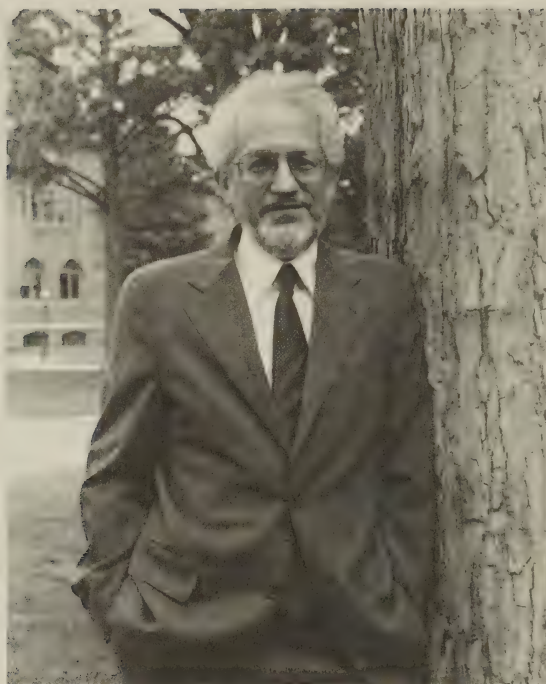
Messrs. McCormack and Willis

First Semester, 1997-98

Multi-Program Classes

TH308 PAUL'S LETTER TO THE PHILIPPIANS

An exegetical and theological study of Philippians, focussing on the nature of the Christian life, its Christological grounding, its eschatological conditioning, and its present actualization. Attention will be given throughout to the methodological problem



KRYSTIN GRANBERG

Daniel L. Migliore

of the relation of historical-critical investigation to doctrinal work. Same as course NT328. Prerequisites: courses TH221 and NT101. Three credits.

Second Semester, 1996–97

Messrs. McCormack and Mauser

TH311 THE DOCTRINE OF GOD

The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996–97

Mr. Migliore

TH312 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1997–98

Mr. Migliore

TH313 THE PERSON AND WORK OF THE SPIRIT

Study of the creative, freeing, and sanctifying experience of the Spirit. Critical reconsideration of grace and human potentiality, of the criteria for judging the spirits, and of ordering diverse gifts for the church's worship and mission. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1997–98

Mr. Willis

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. McCormack

TH317 THE DOCTRINE OF ELECTION

A critical study of Reformed attempts, old and new, to reflect upon the sovereignty of God in planning, accomplishing, and applying salvation. Biblical foundations of the doctrine; a historical survey of the development of the "classical" Reformed view through consideration of its leading exponents and their antecedents (Augustine, Duns Scotus, Luther and Calvin, Beza and his followers), as well as attempts made within the Reformed tradition to modify the classical view (Amyraut, Arminius, and Barth). Alternative theories of determinism (Stoicism, Marxism, and behavioralism). Special theological problems which arise in connection with this doctrine (the nature of human freedom, the problem of the assurance of salvation, limited atonement, and universal salvation). Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1997-98

Mr. McCormack

TH320 PREACHING AS "WORD OF GOD"

An examination of the confessional claims that the preaching of the word of God is the word of God, as refracted in representative writings of Barth, Bultmann, and Ebeling. Attention to recent reformulations and criticisms of this claim in selected theologies of liberation and promissory narration. Prerequisite: course TH221. Same as course PR442. Three credits.

Second Semester, 1996-97

Mr. Kay

TH324 MINISTRY, WORD, AND SACRAMENT IN ECUMENICAL PERSPECTIVE

The calling and sending of the church in contemporary society; the ministry of the whole people of God and ordination to the special ministry of word and sacrament; theological foundations of proclamation, baptism, and the Lord's Supper; emergent ecumenical agreements and continuing differences of theologies and practices of ministry and sacraments. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1997-98

Mr. Willis

TH330 REFORMED AND LUTHERAN CONFESSIONAL THEOLOGY IN THE SIXTEENTH CENTURY

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the *Harmonia confessionum* of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: course TH221. Three credits.

First Semester, 1997-98

Mr. McCormack

TH335 THE THEOLOGY OF CALVIN

The sources and development of Calvin's theology in its historical context and its contemporary significance. Readings in the *Institutes*, commentaries, and treatises. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1997-98

Mr. Willis

TH350 JONATHAN EDWARDS

A study of Edwards' thought with particular attention to his attempt at a restatement of the Reformed perspective in the context of his own age. The central focus will be upon his idea of faith as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards' theology. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1997-98

Mr. Lee

TH372 THE THEOLOGY OF PAUL TILlich

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. McClain-Taylor

TH375 BETWEEN THE TIMES: THEOLOGY IN GERMANY (1918-1933)

An intensive study of theological developments in Germany during the years of the Weimar Republic. Among the new movements to be considered are the critically realistic dialectical theology of Karl Barth, the idealistic dialectical theology of Rudolf Bultmann and Paul Tillich, and the neo-Reformational theology of Emil Brunner. Attempts by Ernst Troeltsch (among others) to revitalize the old liberal tradition in the aftermath of the collapse of the Wilhelminian monarchy will also be treated. Prerequisite: course TH221. Three credits.

Second Semester, 1997-98

Mr. McCormack

TH378 PROVIDENCE AND EVIL

The meaning of God's providence in history, especially as it bears upon the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Lee

TH380 CONTEMPORARY HERMENEUTICS IN THEOLOGY

An introduction to hermeneutical theory in current Christian theology, primarily as theology has been influenced by the works of Gadamer, Habermas and varieties of literary criticism. Survey of theological hermeneutics in contemporary theologies, including feminist, womanist and liberation approaches. Prerequisite: course TH221. Three credits.

Second Semester, 1997-98

Mr. McClain-Taylor

TH381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE

A study of the relationship of man and woman within a Christian vision of human life. Special topics will include human sexuality as a gift and sign of God's call to freedom in community, theological perspectives on marriage and single life, the ordination and partnership of men and women in Christian ministry today. Same as course ED381. Prerequisite: course TH221. Three credits

First Semester, 1996-97

Mr. Migliore and Ms. Hess

TH385 THEOLOGY IN CONGREGATIONS

A study of the congregation as the location of theological reflection on the life and service of all the people of God. Special attention will be given to the engagement and mutual enrichment of doctrinal theology and congregational practices. Among the topics to be considered are catechetical instruction, the preparation of ordained leaders, and the cultivation of Christian witness and vocation. Same as course CM685. Prerequisites: courses TH221 and GM101. Three credits.

Second Semester, 1996-97

Messrs. Migliore and Stewart

TH388 GRACE, PROTEST, AND HOPE

A study of Protestant theology at the boundary of the twentieth and twenty-first centuries. Theological readings will be considered in the context of historical and contemporary analyses of Protestantism as a religious phenomenon. Special attention given to Protestant theologies in North, Central, and South America and to the theme of grace as related to diverse struggles for justice in church and society. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. McClain-Taylor

TH390 THEOLOGY OF THE BOOK OF CONFESSIONS

A study of the creeds and confessions in the *Book of Confessions* in their historical context and their contemporary significance to the confessing church. Comparison with other recent confessions in other cultures. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Willis

TH415 THEOLOGY IN AN AGE OF SCIENCE

Analysis of the challenging fact that in a post-modern theology the traditional boundaries between theology, philosophical theology, and philosophy of religion are transcended. An attempt to show that both theologians and philosophers of religion need a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Three credits.

First Semester, 1996-97

Mr. van Huyssteen

TH417 THEOLOGY AND EVOLUTION: THE CHALLENGE OF DARWINISM

A historical overview of the rise of Darwinism, and an analysis of the way Darwinism has influenced current evolutionary biology and genetics and thus still today shapes the religion and science debate. A special focus on the doctrine of creation will attempt to challenge the claim of some biologists that natural selection enables us to dispense with such notions as purpose, design, and providence. Three credits.

Second Semester, 1996-97

Mr. van Huyssteen

TH428 THE LIBERATION THEOLOGY OF GUSTAVO GUTIERREZ

A critical examination of the doctrinal structure of Gutierrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221.

Second Semester, 1997-98

Mr. McClain-Taylor

TH430 CONTEMPORARY PHYSICS IN THEOLOGICAL PERSPECTIVE

Examination of the relationship of theology to such significant topics in the forefront of current theology and science discussion as the second law of thermodynamics, relativity, the quantum world, and models of God for an ecological, evolutionary age. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. van Huyssteen

TH451 ASIAN AMERICAN THEOLOGY

An analysis of various theological reflections emerging out of Asian American contexts. Special attention will be given to the biblical and theological interpretations of such themes as wilderness, exile, and sojourning, as well as their implications for an Asian American understanding of faith, discipleship, and the church. Prerequisite: course TH221. Three credits.

Second Semester, 1997-98

Mr. Lee

TH466 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Prerequisite: course TH221. Three credits.

Second Semester 1996-97

Mr. McClain-Taylor

TH475 CULTURAL ANTHROPOLOGY AND THEOLOGY

A study of Christian theology in light of cross-cultural explorations in cultural anthropology. Following introductory lectures on the discipline of cultural anthropology, students will read one ethnography of another culture, and will be introduced to theories of anthropologists Mary Douglas, Victor Turner, Clifford Geertz, and C. Levi-Strauss. Special emphasis on writings about other cultures and religions by theologians Tillich, Barth, Rahner, John Cobb, and Enrique Dussel. Prerequisite: course TH221. Three credits.

First Semester, 1997-98

Mr. McClain-Taylor

TH480 POPULAR CULTURE AND THEOLOGY

A study of leading myths, movements, music and literature in U.S. popular cultures as viewed from a diversity of Christian theological perspectives. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. McClain-Taylor

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY

Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.

First Semester, 1997–98

Mr. McClain-Taylor

TH950 THE PHILOSOPHICAL THEOLOGY OF JONATHAN EDWARDS

Critical analysis of Edwards' reshaping of the western philosophical and theological tradition in light of Lockean empiricism and Newtonian science. Edwards' thought will be compared and contrasted with various developments in recent theology, e.g., process theology, eschatologically oriented theologies, and theories of the role of imagination in revelation and hermeneutics. Three credits.

Second Semester, 1996–97

Mr. Lee

TH955 THEOLOGY AND POSTFOUNDATIONAL EXPLANATIONS

Course will examine the important parallels, as well as profound differences, between the nature and justification of explanation of science, and the nature and epistemic status of theological explanations. It will also attempt to show that in a postfoundationalist epistemology, the problem of meaning—as highlighted by the social and human sciences—cannot be absent in the current theology and science debate. Three credits.

Second Semester, 1996–97

Mr. van Huyssteen

TH960 SCHLEIERMACHER S

Intensive reading and analysis of the magnum opus of the so-called father of modern theology, Friedrich Schleiermacher. Attention will be given to the historical setting of this classic text, including philosophical and theological influences, as well as to its ongoing theological significance. Three credits.

First Semester, 1996–97

Mr. McCormack

CHRISTIAN ETHICS

Multi-Program Classes

ET240 ETHICAL IMPLICATIONS OF THE SYNOPTIC GOSPELS

Explorations in the theological, social, and ethical meanings of the first three gospels, with particular attention to the question of their normative authority in church, personal, and public life as we face the 21st century. Three credits.

First Semester, 1996–97

Mr. Stackhouse

ET250 CHRISTIAN SOCIAL ETHICS

An introduction of the basic elements of moral theory as they interact to guide moral judgments and social relationships; the importance of ethics for the practice of ministry, its relation to cultural analysis in our emerging global civilization, and its ground in covenantal theology. Classic problem areas to be considered include power, government, and war; sex, marriage, and divorce; work, wealth, and poverty. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1997-98

Mr. Stackhouse

ET255 THE ETHICS OF THE REFORMERS AND PURITANS

Readings, reports, and discussions of selected texts from Luther, Calvin, Baxter, Wesley, and Edwards, etc., on personal discipline and holiness, family and sexuality, politics and power, and work and wealth. Prerequisite: course TH221. Three credits.

First Semester, 1997-98

Mr. Stackhouse

ET312 THE ETHICS OF THE TEN COMMANDMENTS

An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the Commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the Commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course OT312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Prerequisites: courses OT101 and TH221. Three credits.

Second Semester, 1997-98

Ms. Duff and Mr. Miller

ET323 ETHICS AND PUBLIC POLICY

A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments and their implications for good public policy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Three credits.

Second Semester, 1996-97

Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY

A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1996-97

Mr. Paris

ET335 FAMILY LIFE, FAITH, AND SOCIETY

An investigation of the basic assumptions made by the Ecumenical, Evangelical, and Catholic churches about the place of family life and sexuality in modern society, with particular attention to the interaction of religious ethics and socio-economic forces in reshaping contemporary forms and expectations about marriage. Natural law, sacramental, covenantal, voluntarist, and romantic theories will be assessed. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Stackhouse

ET346 ISSUES IN MEDICAL ETHICS

Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1997-98

Ms. Duff

ET360 CHRISTIAN ETHICS AND ECONOMIC LIFE: CLASSICAL AND CONTEMPORARY VIEWS

The unsettled state of ecumenical thinking about the relationship of spirituality, morality, and materiality in the light of the collapse of Marxist economies, the crisis in developing countries, and the widespread suspicion of capitalism. Selected materials from biblical, traditional, non-western, and contemporary post-socialist resources in a quest for new direction. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1997-98

Mr. Stackhouse

ET375 HUMAN RIGHTS: ETHICAL UNIVERSALS AND SOCIAL PARTICULARS

A cross-cultural, philosophical, and theological analysis of the nature, character, and arguments for human rights as ethical absolutes in relation to specific social, historical, and legal institutions. Special reference to contemporary doubts about the status of ethical universals by post-modern, contextualist, and neo-Aristotelian thought and the role of the church as human rights advocate. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Stackhouse

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR.

A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Fulfills general re-

quirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Paris

ET490 MODERN SOCIAL CHRISTIANITY IN AMERICA

A survey of the major motifs in Christian social ethics from the Puritan and Evangelical reformers through the Social Gospel of W. Rauschenbusch, the Christian Realism of R. Niebuhr, the struggles for racial justice from M.L. King to the present, the rise and decline of various liberation theologies, the Catholic social encyclicals, the Anabaptist and Neo-Conservative resurgence to contemporary direction in public theology. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1997-98

Mr. Stackhouse

Ph.D. Seminars

ET911 ARISTOTLE'S ETHICS AND POLITICS

A detailed investigation of Aristotle's method of ethical and political inquiry in order to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.

First Semester, 1996-97

Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS

Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.

First Semester, 1997-98

Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY

An analysis of two major twentieth-century theorists of the role of religion in social history—Ernst Troeltsch, Max Weber, together with their disciples and critics—with two questions in mind: what the social scientific study of religion offers to theology and ethics, and what theology and ethics bring to the analysis of society and to the formation or transformation of civilizations. Three credits.

Second Semester, 1996-97

Mr. Stackhouse

DEPARTMENTAL FACULTY

DIOGENES ALLEN. Stuart Professor of Philosophy. M.A., Oxford University; B.D., M.A., Ph.D., Yale University. He is concerned with philosophy as it relates to the theological enterprise, spiritual theology, and theology and litera-

ture. He is a specialist in seventeenth-century philosophy and science, and the theology of Simone Weil. (Presbyterian)

NANCY JANINE DUFF. Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims describe the Church's responsibility in the world. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology. S.T.B., Harvard Divinity School; Ph.D., Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

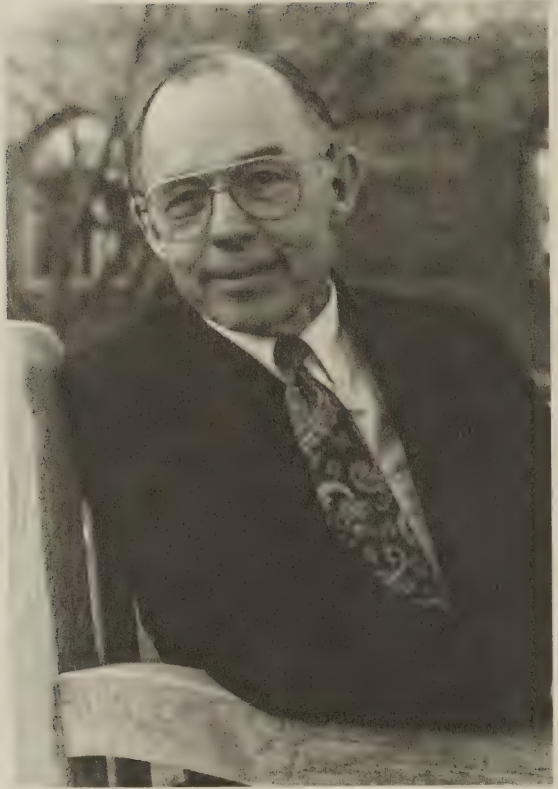
MARK MCCLAIN-TAYLOR. Associate Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the area of cultural anthropology, political theory, and liberation theology. His publications are focused on the work of Paul Tillich, and upon issues in contemporary hermeneutics, liberation theology, and contemporary Central America. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Weyerhaeuser Associate Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Arthur M. Adams Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College. In addition to teaching introductory and advanced courses in Christian doctrine, his special area of research and teaching is the theology of Karl Barth. (Presbyterian)

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University Afro-American Studies Program. B.A., B.D., Acadia University, Nova Scotia; M.A., Ph.D., University of Chicago. His special interest is in the ethics, politics and religion of black Americans. (Baptist)

MAX LYNN STACKHOUSE. Stephen Colwell Professor of Christian Ethics. B.D., Harvard Divinity School; Ph.D., Harvard University. His focus is on theologi-



Max L. Stackhouse

cal ethics as an indispensable resource in the comparative analysis, critical assessment, and moral guidance of religious and social life. (United Church of Christ)

J. WENTZEL VAN HUYSSTEEN. James Iley McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

E. DAVID WILLIS. Charles Hodge Professor of Systematic Theology. B.D. Princeton Theological Seminary; Th.D. Harvard University Divinity School. His specialties are Calvin studies, Reformed theology and spirituality, and ecclesiology. (Presbyterian)

Practical Theology

PROFESSORS: C.L. Bartow (chair), D.E. Capps, G.W. Hanson, †J.E. Loder,
T.G. Long, R.R. Osmer

ASSOCIATE PROFESSORS: ‡A.R. Evans, G.R. Jacks, *J.F. Kay, J.W. Stewart, L.T.
Tisdale

ASSISTANT PROFESSORS: C.L. Hess, D. Hunsinger, C. LaRue, ‡J.L. Weathers

LECTURER: J.R. Nichols

VISITING LECTURERS: K. Dean, J.W. Ellis, R.L. Flaughner, G.A. Forehand, A.
Goodwin, N.L. Gross, H.R. Lanchester, I.S. Lee

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

EDIOI INTRODUCTION TO CHRISTIAN EDUCATION

Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.

First Semester, 1996-97

Ms. Hess

First Semester, 1997-98

EDIO5 THE EDUCATIONAL MINISTRY

Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation, role of worship, religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.

Second Semester, 1996-97

Mr. Osmer

Second Semester, 1997-98

*On leave first semester 1996-97.

†On leave second semester 1996-97.

‡On leave both semesters 1996-97.



CHUCK ROBISON

James E. Loder

Foundations of Education

ED212 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course PH312. Three credits.

Second Semester, 1997-98

Mr. Loder

ED215 EDUCATIONAL PSYCHOLOGY

The psychological dimensions of Christian education. Several theoretical models in the behavioral sciences are employed to investigate those aspects of personality which are most significant for the educator. Studies of motivation and learning in human development lead into (a) analyses of heredity, environment, sensation, attention and interest, perception, memory, cognition, thought, imagination, intelligence, creativity, life style, and individual differences, and into (b) theological interpretations of psychological influences upon the education of the individual. Three credits.

First Semester 1997-98

Mr. Loder

ED216 DEVELOPMENTAL PSYCHOLOGY

The psychological interpretation of human development in our culture; the needs and varieties of experience of the child, youth, and adult, with an emphasis upon the moral

and religious development through the life span; implications of this study for the minister or Christian educator in understanding the persons with whom he or she works. Three credits.

First Semester, 1996-97

Mr. Loder

ED219 MULTICULTURAL EDUCATION

An examination of the cultural dynamics of education with special attention to the recent discussion of multicultural education. Cultural basis of learning styles, communication patterns, and educational values explored. Consideration of the theological importance of multicultural experiences for culturally homogenous congregations.

Second Semester, 1996-97

Mr. Osmer

ED224 EDUCATIONAL MINISTRY WITH ASIAN AMERICAN WOMEN

Analysis of the experience in church and society of Asian and Asian American women who are in the midst of socio-cultural transition. Special attention to the affective content in stages of positive identity formation of Asian American Christian women, and to critical issues relevant in their educational ministry. Three credits.

Second Semester, 1996-97

Ms. I.S. Lee

Functions and Levels of Christian Education

ED342 TEACHING THE GOSPEL TO ADOLESCENTS

Examination of curriculum theory and teaching methods for youth in congregations. Explores theories of experiential education and curriculum design, and provides opportunities for constructing teaching activities for use with adolescents in retreats, church schools, youth groups, mentoring, and outdoor ministry programs. Special attention is given to evaluating theological and developmental content of theory and methods. Three credits.

First Semester, 1996-97

Ms. Dean

ED352 THEOLOGICAL FOUNDATIONS FOR MINISTRY WITH YOUTH

A study of the adolescent years, the youth culture, and the church's ministry with youth. Exploration of philosophy, objectives, curriculum, and leadership. Special attention to evaluation of current means of nurture within the church and witness in the world, and to a survey of new trends developing interdenominationally. Three credits.

Second Semester, 1997-98

Staff

ED353 ADVANCED STUDIES IN YOUTH, SOCIETY, AND CULTURE

An advanced seminar emphasizing integrative work which interprets the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and Biblical texts as well as the practical theological disciplines. Models of youth ministry leadership and training in various traditions will be examined, as well as case studies and students' own constructive work. Prerequisite: course ED352 or permission of the instructor.

Second Semester, 1996-97

Ms. Dean

ED375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course OT375. Prerequisite: course OT101. Three credits.

Second Semester, 1996-97

Ms. Hess and Ms. Sakenfeld

ED381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE

A study of the relationship of man and woman within a Christian vision of human life. Special topics will include human sexuality as a gift and sign of God's call to freedom in community, theological perspectives on marriage and single life, the ordination and partnership of men and women in Christian ministry today. Same as course TH381. Prerequisite: course TH221. Three credits

First Semester, 1996-97

Ms. Hess and Mr. Migliore

*Program in Social and Educational Research,
Measurement, and Evaluation*

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH

An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 1996-97

Mr. Forehand

First Semester, 1997-98

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to

problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.

Second Semester, 1996-97

Mr. Flaugher

Second Semester, 1997-98

ED474 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH, MEASUREMENT, AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Mr. Osmer and must declare such intention to the Registrar in advance. Three credits.

By special arrangement

E.T.S. Staff

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR

Designed to provide an opportunity for students to deepen their understanding of the themes and emphases of the liturgical seasons of the Christian year and to increase their skills in planning, designing, and leading worship appropriate to the seasons. Students will engage in reading, seminar presentations, the preaching of sermons, the design and leadership of worship, and the planning of preaching and worship for one segment of the church year. Limited to twenty students; priority given to seniors. Prerequisite: Course PR201. Same as course PR281. Three credits.

First Semester, 1996-97

Ms. Tisdale

CM320 WORSHIP IN THE REFORMED TRADITION

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Three credits.

Second Semester, 1996-97

Ms. Tisdale

CM401 INTRODUCTION TO ADMINISTRATIVE MINISTRY

This course is an examination of ministry as leadership within a voluntary association of the church. Components include an overview of biblical and theological perspectives on the church and on ministry; a consideration of models for understanding the dynamics of organizations and of leadership; ministerial leadership in areas of congregational concern such as planning for change, dealing with differences, decision making and working with others. Three credits.

First Semester, 1996-97

Mr. Hanson

Second Semester, 1997-98

CM444 STYLES OF PASTORAL LEADERSHIP

Designed to prepare students to be responsive to theological and behavioral factors in patterning their administrative leadership in congregations. Traditional and emerging theories of leadership will be presented and assessed from a ministerial perspective, as will gender and cultural issues related to leadership behavior. Three credits.

Second Semester, 1997-98

Mr. Hanson

CM455 THE CONGREGATION AS A COMPLEX ORGANIZATION

This course will explore the theological and behavioral options available for understanding the structure and dynamics of congregations. The breadth and depth of congregational life will be explored through a range of images, frames of references, and metaphors. Students will be encouraged to relate patterns of ministerial behavior to complimentary perceptions of the nature of congregations. Three credits.

First Semester, 1996-97

Mr. Hanson

CM460 SEMINAR IN ADMINISTRATIVE MINISTRY

An opportunity for students familiar with the field to study more deeply in an area of their choosing, and for those who are not familiar with the field to become so. In addition to weekly discussions of a common bibliography, students will periodically meet individually with the professor to discuss bibliographies specific to their interests and present a short paper for class discussion and expansion as a final requirement.

Second Semester, 1996-97

Mr. Hanson

Second Semester, 1997-98

CM470 SEMINAR IN MINISTRY IN THE BLACK COMMUNITY

A year long every other week seminar providing an opportunity for students to examine and organize materials from the Seminary curriculum in general and from selected outside sources toward the end of ministry to and in the black community. Issues raised by this ministry will be addressed by appropriate bibliography, student papers and competent outside resource people. Enrollment limited to twelve students; preference given to Seniors. Three credits at the end of the second semester.

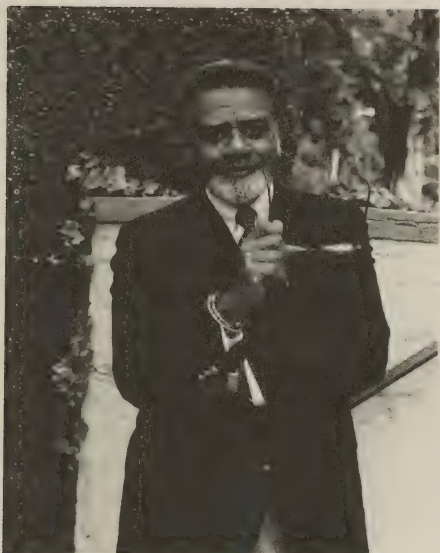
Full Year, 1996-97

Messrs. Hanson and Livingston

Full Year, 1997-98

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS

This course will explore some of the disciplines of the "spiritual life" in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading of Scripture (especially Psalms and parables), the practice of "spiritual direction,"



KRYSTIN GRANBERG

Geddes W. Hanson

corporate experiences of renewal and the quest for maturity in Christian discipleship. Classical texts from the Western Christian tradition — written by women and men, clergy and laity — will be required reading. In addition, some non-textual resources (music, art forms and architecture) will be considered. This course requires students to discuss publicly their own faith. Students will be graded on a Pass/Fail basis only. Three credits.

First Semester, 1997–98

Mr. Stewart and Ms. Weathers

CM615 THE CONGREGATION AS EVANGELIST

Evaluation of biblical and theological mandates for witnessing to the Gospel in the ethos of contemporary American society. Consideration of congregation-based strategies for the church's tasks in faith initiation and nurture, and contemporary cultural forces that encourage and impede congregations' witness to the Gospel. Three credits.

First Semester, 1997–98

Mr. Stewart

CM685 THEOLOGY IN CONGREGATIONS

A study of the congregation as the location of theological reflection on the life and service of all the people of God. Special attention will be given to the engagement and mutual enrichment of doctrinal theology and congregational practices. Among the topics to be considered are catechetical instruction, the preparation of ordained leaders, and the cultivation of Christian witness and vocation. Same as course TH385. Prerequisites: courses TH221 and GM101. Three credits.

Second Semester, 1996–97

Messrs. Stewart and Migliore

CM812 CHAPEL CHOIR

A study of choral and liturgical music of the church, vocal production, and general musicianship. Regular singing in worship of the seminary community and special musical programs. Open upon vocal placement with instructor. One credit each semester.

Both Semesters, 1996–97

Mr. Jacks

PASTORAL CARE

Multi-Program Classes

PC204 PASTORAL CARE AND COUNSELING

An introduction to the ministry of pastoral care and counseling, with emphasis on the helping relationship, the theological understanding of pastoral care, the pastoral use of psychotherapeutic theories and strategies for change, and the various forms of pastoral care and counseling (supportive, crisis, bereavement, premarital, couple, marriage, and family). Each student prepares reports on his or her own pastoral visitations, counseling, or contacts made in field experience. These reports are discussed analytically in small groups for the purpose of improved professional self-understanding and methods of helping. Enrollment restricted to students who are participating in some form of pastoral work such as field education churches, hospitals, and prisons. Number of students may be limited. Three credits.

Both Semesters, 1996-97

Staff

Both Semesters, 1997-98

PC236 MINISTRY TO THE BEREAVED

Addresses bereavement and loss in the lives of parishioners. How may persons in periods of crisis be cared for by minister and congregation? Addresses issues of aging, dying and death, disabilities, loneliness, widow and widowerhood, AIDS, singleness, and suicide in the life of the parish. Particular emphasis on how ministering to the bereaved offers opportunities for more enriching and meaningful ministries. Readings in Kubler-Ross, Bowlby, C.S. Lewis, Switzer, Bakan, Neale, Caine, and others.

First Semester, 1996-97

Mr. Ellis

PC250 MARRIAGE, FAMILY AND THE CHRISTIAN COMMUNITY

An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to families in the contemporary world. Enrollment limited to 24. Preference given to those closest to graduation. Three credits.

Second Semester, 1996-97

Ms. Hunsinger

PC255 MINISTRY TO PARENTS

Prepares pastors to care for and counsel with parents of infants, children, adolescents, and young adults. Focuses on parental development and practice of empathy for their children through the various stages of their children's development. Emphasis on pastoral care of individuals who are planning biological parenthood, who are adopting, and who are becoming step-parents. Special consideration to ways in which the pastor models good parenting, especially in establishing appropriate boundaries between professional and family responsibilities.

Second Semester, 1996-97

Ms. Goodwin

PC265 PASTORAL CARE FOR CONTEMPORARY MEN

Focus on frustrations and problems of individual men in today's world, with emphasis on developmental, interpersonal, and intergenerational issues. Special attention to men's emotional life and methods for identifying suppressed anger, depression, and desires. Consideration of biblical men whose life stories illumine the dilemmas of contemporary men. Exploration of unique challenges that men present for pastoral care and counseling, and problems of being a male minister in the church today.

Second Semester, 1996-97

Mr. Capps

PC270 PASTORAL PROBLEMS IN PARISH LIFE

Applies psychological models to difficulties that arise in parish life. Using case studies of problem situations in the parish, the course focuses on psychoanalytic, family and group therapy models to explore conflicts between pastor and parishioners, problematic families, and factioned groups. Identifies problem personality types in the DSM-IV, such as borderline personality disorder and narcissism. Presents family and group therapy theories of dysfunctional family patterns, the identified patient, and scapegoating dynamics. Strategies for addressing and resolving tensions and conflicts will be presented. Readings in DSM-IV, Freud, Jung, Dittes, Ulanov, Friedman, Yalom, and others.

Second semester, 1996-97

Mr. Ellis



KRYSTIN GRANBERG

*Deborah van
Deusen Hunsinger*

PC310 SHAME: ITS SIGNIFICANCE FOR PASTORAL CARE

Shame as an experience that challenges guilt-based models of pastoral care and practical theology. Emphasis on psychological literature on the role of shame in the deformation of the self, on sociological literature dealing with the prevalence of shaming in social institutions including the church, and on recent theological writings that view shame as illuminative of the human condition to which the Christian gospel is response. Attention to initiatives that pastors may take to assist parishioners in coping with and overcoming the debilitating effects of shame. Three credits.

Second Semester, 1996-97

Mr. Capps

PC355 MINISTRY TO ALCOHOLICS, ADDICTS, AND THEIR FAMILIES

Prepares pastors to care for and counsel individuals, couples, and families coping with issues related to alcoholism and addiction. Focus on the various addictions (e.g., alcohol, drugs, food, sex, money) in psychological and spiritual terms. Examination of the philosophy and method of twelve-step programs. Special consideration to religious and community involvement in the care and counseling of alcoholics and their families and to relevant biblical-theological resources.

First Semester, 1996-97

Ms. Goodwin

PC451 PSYCHOLOGY OF RELIGION

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James' *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, Erikson's *Young Man Luther*, Rizzuto's *The Birth of the Living God*, Winnicott's *Playing and Reality*, Meissner's *Psychoanalysis and Religious Experience*, and Frosh's *Identity Crisis*. Not open to juniors. Three credits.

First Semester, 1996-97

Mr. Capps

PC465 RELIGIOUS AUTOBIOGRAPHY

Explores psychological and literary perspectives in religious autobiography, with special attention to psychological and literary interpretations of Augustine's *Confessions*. Issues include the value and limits of autobiography as a method of self-discovery; techniques and strategies used by autobiographers in constructing a self; the role of empathy in reconstruction of earlier life experiences, especially those of childhood; and the reader's response to the autobiographical reflections of another. Readings include Day's *The Long Loneliness*, Wiesel's *Night*, Styron's *Darkness Visible*, Thompson's *American Daughter*, Monette's *Becoming a Man*, and May's *My Quest for Beauty*. Three credits.

Second Semester, 1997-98

Mr. Capps

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.

Clinical pastoral education sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson and Somerset.

In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor before registering for academic credit at the Seminary.

Students wishing to use CPE to fulfill a field education requirement should consult the Field Education course listing under Interdepartmental Studies.

In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 1996-97

Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one semester course in pastoral care during the academic year prior to the summer. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit.

Summer, 1997

Staff and Supervisors

PREACHING AND SPEECH COMMUNICATION IN MINISTRY

Introductory Level Classes

SCIOI SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 1996-97

Speech Staff

First Semester, 1997-98



KRYSTIN GRANBERG

*Thomas G. Long***SC102 SPEECH COMMUNICATION IN MINISTRY II**

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SC101. One credit.

Second Semester, 1996-97

Speech Staff

Second Semester, 1997-98

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SC102. Two credits each semester.

Full Year, 1996-97

Preaching Staff

Full Year, 1997-98

Multi-Program Classes

PR220 ADVANCED PREACHING WORKSHOP

A "laboratory" preaching course in which students will prepare, present, and analyze several sermons on texts and topics of their choice. Special emphasis will be put on (1) use of the imagination in preaching, (2) preaching as a resource for spiritual growth, (3) pastoral dimensions of preaching, and (4) preaching and congregational identity. This course is an opportunity to develop and refine preaching skill and awareness beyond the basic level. Prerequisite: course PR202. Three credits.

Second Semester, 1996-97

Mr. Nichols

PR256 PREACHING AND PASTORAL CARE

Exploration of the relationship between preaching and pastoral work. Topics will include: (1) preaching as a form of pastoral care, (2) dealing homiletically with life situations in light of the gospel, and (3) understanding how emotional processes influence communication. Emphasis is placed on spiritual and theological dimensions of pastoral preaching. Students will prepare, present, and analyze sermons. Prerequisite: course PR201. Three credits.

First Semester, 1996-97

Mr. Nichols

PR260 WOMEN'S WAYS OF PREACHING

An exploration of women's issues as they relate to the authority of the preacher, hermeneutics for the preaching task, design of sermons, and speech communication in the pulpit. Students will be introduced to a diversity of sermons by women preachers and, through the preaching of sermons in class, will be encouraged to discover, explore, and enhance their own unique voices in the pulpit. Limited to twenty students, men and women; priority given to seniors. Prerequisite: course PR202. Three credits.

First Semester, 1997-98

Ms. Tisdale

PR270 PREACHING IN AN URBAN CONTEXT

The exploration of preaching in relation to the lives of those whose hopes and aspirations are often constricted by the realities of inner-city life. Issues such as drug abuse, crime, unemployment, teen-age pregnancy, homelessness, and the feminization of poverty will be explored through preparation of sermons specifically constructed to address such issues. Discussions with pastors and lay people who are presently involved in inner-city ministries. Prerequisite: course PR201. Three credits.

Second Semester, 1996-97

Mr. LaRue

PR272 PREACHING IN THE AFRICAN AMERICAN TRADITION

Course focusses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of American preaching. Methodology will consider the impact of social dislocation and racial particularity on the form, structure, and content of African American preaching as well as current homiletical theories dealing specifically with black preaching.

Exploration of the place of theological themes that are common to African American preaching, eg., providence, liberation, self-help, and racial solidarity. Prerequisite: course PR201. Three credits.

First Semester, 1997-98

Mr. LaRue

PR281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR

Designed to provide an opportunity for students to deepen their understanding of the themes and emphases of the liturgical seasons of the Christian year and to increase their skills in planning, designing, and leading worship appropriate to the seasons. Students will engage in reading, seminar presentations, the preaching of sermons, the design and leadership of worship, and the planning of preaching and worship for one segment of the church year. Limited to twenty students; priority given to seniors. Prerequisite: Course PR201. Same as course CM281. Three credits.

First Semester, 1996-97

Ms. Tisdale

PR305 DANIEL: INTERPRETATION AND EXPOSITION

A study of the Book of Daniel, with attention to questions of origin, genres, world view, and theological perspectives. Will also explore the mythological elements in the book, the background of the "son of man" tradition, Old Testament angelology, eschatology, and the problem of cosmic evil. There will be opportunity to consider contemporary theological and homiletical issues posed by apocalyptic literature in general and the Book of Daniel in particular. Same as course OT256. Prerequisites: courses OT101 and PR201. Three credits.

Second Semester, 1997-98

Messrs. Kay and Seow

PR307 PREACHING THE GOSPEL OF MARK

A survey of recent approaches to analyzing and interpreting Mark, an exploration of the variety of preaching styles appropriate to the gospel themes and literature, and exegetical-homiletical studies of representative portions of the gospel text. Opportunity will be given for the writing of sermons based upon the text. Same as course NT407. Limited to twenty students; preference given to those closest to graduation. Prerequisites: an introductory course in preaching and course NT101. Three credits.

First Semester, 1996-97

Messrs. Long and Blount

PR357 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course SC357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.

First Semester, 1997-98

Messrs. Kay and Jacks

PR442 PREACHING AS WORD OF GOD

An examination of the confessional claims that the preaching of the word of God is the word of God, as refracted in representative writings of Barth, Bultmann, and Ebeling.

Attention to recent reformulations and criticisms of this claim in selected theologies of liberation and promissory narration. Same as course TH320. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Kay

SC240 WRITING FOR THE EAR

A workshop offering intensive study of writing style as a means of improving sermon delivery. Students' written work will be evaluated in detail and assignments will be reworked in class. Two-hour sessions. Limited to twenty students. Prerequisite: course SC102. One credit.

Second Semester, 1996-97

Mr. Jacks

Second Semester, 1997-98

SC340 DRAMA AS PRACTICAL THEOLOGY

Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.

Second Semester, 1996-97

Messrs. Bartow and Lanchester

Second Semester, 1997-98

SC357 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course PR357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.

First Semester, 1997-98

Messrs. Jacks and Kay

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

First Semester, 1996-97

Mr. Bartow

First Semester, 1997-98

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

Second Semester, 1996-97

Mr. Bartow

Second Semester, 1997-98

SC405 SMALL GROUP COMMUNICATION AND COMMUNITY FORMATION

An exploration of the ways in which small group communication enhances or undermines community formation in a congregation. Consideration of a range of contexts, including social groups, prayer groups, governing bodies, education classes, and church

communities. Attention will be given to gender and cultural differences in communication in these settings. Limited to fifteen students, preference given to those closest to graduation. Three credits.

Second Semester, 1997-98

Ms. Weathers

SC682 COMMUNICATION IN PREACHING AND WORSHIP

Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.

Second Semester, 1997-98

Mr. Bartow

Ph.D. Seminars

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 70), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY

A study of essential readings in the history and method of practical theology including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.

First Semester, 1996-97

Mr. Loder and Ms. Hunsinger

First Semester, 1997-98

PT915,-916 TEACHING IN INSTITUTIONS OF HIGHER EDUCATION

This course is designed for students who currently are participating in the Graduate Teaching Colloquium (GM820,-821) and wish to do additional reading and research on teaching in higher education. Topics will include teaching theory, the educational task of the university and seminary, and research in human development. In addition to these basic topics, students can tailor the course to issues germane to teaching in their particular field. Permission of instructor and department required. Three credits at conclusion of second semester.

Full Year, 1996-97

Mr. Osmer

PT920 HISTORY AND THEORY OF CHRISTIAN EDUCATION

History of Christian education from New Testament times to the present; major theories of Christian education; the process of Christian education theory development. Three credits.

First Semester, 1996-97

Mr. Osmer

PT923 CURRICULUM THEORY

An exploration and critical evaluation of the philosophical assumptions behind major approaches to educational curriculum in the twentieth century. Attention to key foundational works, the reconceptualist movement, critical and transformational educational

theory, and current issues in multi-culturalism. Consideration of the curriculum of theological education will also be included. Three credits.

Second Semester, 1996-97

Ms. Hess

PT942 ADVANCED SUPERVISED PASTORAL COUNSELING

Experience, under personal and group supervision, in individual, marriage and family counseling. Pertinent reading on theoretical issues in pastoral counseling and the supervisory process. Preregistration interview through Trinity Counseling Service required. Prerequisites: two quarters of clinical pastoral education or the equivalent. An area seminar in Pastoral Theology. Three credits each semester.

Full Year, 1996-97

Supervisors

PT945 THEOLOGY AND PASTORAL COUNSELING: AN INTERDISCIPLINARY
APPROACH

Examination of important methodological issues about the relationship between depth psychology and Christian theology from a Barthian perspective, as they apply to the theory and practice of pastoral counseling. A method for relating the two disciplines will be developed and applied to various proposals in the field. Questions of how one acquires knowledge of God (from a theological perspective). Issues of interpretation in the actual practice of pastoral counseling will be raised through the study of an extended case, seen at once through psychological and theological lenses. Three credits.

Second Semester, 1996-97

Ms. Hunsinger

PT950 THEOLOGY AND THE PSYCHOTHERAPEUTIC SCHOOLS

Focus on modern psychotherapeutic schools, including Psychoanalysis, Analytical (Jungian) Psychotherapy, Client-centered Therapy, Family Systems Therapy, Cognitive-Behavioral Therapy, etc. Assumptions regarding human nature, the locus of responsibility for dysfunction or complaint, and prospects and recommended initiatives for amelioration or change are among the issues that will be discussed. The writings of advocates for the integration of theology and a given psychotherapeutic orientation will be read and evaluated, and students' own integrative work will be considered. An area seminar in Pastoral Theology. Three credits.

Second Semester, 1997-98

Ms. Hunsinger

PT951 PASTORAL THEOLOGY AND THE HUMAN SCIENCES

Focus on selected authors in the human sciences whose work has influenced contemporary pastoral theology or has the potential for doing so. Emphasis on methodological problems and strategies involved in using the human sciences to inform one's work as pastoral theologian. Readings in Freud, Erikson, Winnicott, Miller, Kohut, Lasch, Frosh, Goffman, and Girard. Three credits.

First Semester, 1997-98

Mr. Capps

PT958 PSYCHOLOGY OF RELIGION

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James' *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*,

Erikson's *Young Man Luther*, Rizzuto's *The Birth of the Living God*, Winnicott's *Playing and Reality*, Meissner's *Psychoanalysis and Religious Experience*, and Frosh's *Identity Crisis*. Three credits.

First Semester, 1996-97

Mr. Capps

PT970 THEORIES OF PREACHING

A study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* and continuing to the last quarter of the nineteenth century. The original influences of classical rhetoric on preaching theory will be examined, as will the historical reinterpretation of the necessary components which relate to the nature and purpose of preaching. Three credits.

Second Semester, 1996-97

Mr. Kay

PT971 THE DEVELOPMENT OF MODERN HOMILETICAL THEORY

A critical examination of representative homiletical texts written during the past two centuries. These texts will be explored with particular attention to their relationship to parallel developments in theology, biblical studies, and the human sciences. Three credits.

First Semester, 1996-97

Mr. Long

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egnor Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

DONALD ERIC CAPPs. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. Special interests are in pastoral care and counseling, developmental theory, self psychology, psychology of religion, autobiography and psychobiography, and psychotherapeutic theory. (Lutheran)

ABIGAIL RIAN EVANS. Associate Professor of Practical Theology, and Academic Coordinator of Field Education. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, health ministries, vocation and ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

GEDDES WHITNEY HANSON. Charlotte W. Newcombe Professor of Congregational Ministries. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He has specialized in the study of religious groups as complex organizations and of ministry as leadership within them, with a

particular interest in this study as it relates to racial-ethnic minority congregations. (Presbyterian)

CAROL LAKEY HESS. Assistant Professor of Christian Education. M.Div., Ph.D., Princeton Theological Seminary. As a practical theologian integrating theology, the social sciences, and life practice, she is particularly exploring theology and gender issues, a Reformed feminist spirituality, and education in a context of diversity. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Assistant Professor of Pastoral Theology. M.Div., Yale Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

GEORGE ROBERT JACKS. Associate Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; S.T.M., Christian Theological Seminary; Ph.D., Columbia University. In addition to courses in speech communication in ministry, he teaches in areas of narrative preaching, writing style, and all forms of irenic communication. (Presbyterian)

JAMES FRANKLIN KAY. Associate Professor of Homiletics and Liturgics. M.Div., Harvard Divinity School; M.Phil., Ph.D., Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the significance for preaching of the Bible's apocalyptic and narrative forms. (Presbyterian)

CLEOPHUS JAMES LARUE, JR. Assistant Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social dislocation and racial particularity on modern day black homiletics. (Baptist)

JAMES EDWIN LODER. Mary D. Synnott Professor of the Philosophy of Christian Education. B.D., Princeton Theological Seminary; Th.M., Harvard Divinity School; Ph.D., Harvard University. He has specialized in the foundation disciplines for Christian education and practical theology, with a concentration in interdisciplinary studies combining theology and science, especially the human sciences and psychology. (Presbyterian)

THOMAS GRIER LONG. Francis Landey Patton Professor of Preaching and Worship. M.Div., Erskine Theological Seminary; Ph.D., Princeton Theological Seminary. His special interests are in the development of contemporary homiletical theory and in the role of literary-critical approaches to biblical preaching. (Presbyterian)



KRYSTIN GRANBERG

Leonora Tubbs Tisdale

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is human communication dynamics and theory in theological perspective, with a particular interest in preaching. He is interested in the pastoral, psychological, and hermeneutical dimensions of preaching, and in mapping the various theological and behavioral aspects of preaching and communication. (Presbyterian)

RICHARD ROBERT OSMER. Thomas W. Synnott Professor of Christian Education, and Director of the School of Christian Education. M.Div., Yale Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div., Pittsburgh Theological Seminary; M.A., University of Pittsburgh; Ph.D., University of Michigan; D.D.(Hon.), Westminster College (PA), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)

LEONORA TUBBS TISDALE. Associate Professor of Preaching and Worship. D.Min., Union Theological Seminary in Virginia; Ph.D., Princeton Theological Semi-

nary. Her research and teaching interests include: the theology and practice of preaching and worship, preaching and its congregational and cultural contexts, and women's issues in preaching. (Presbyterian)

JANET LYNN WEATHERS. Assistant Professor of Speech Communication in Ministry. M.A., Ohio State University; M.A.T.S., School of Theology at Claremont; Ph.D., University of Southern California. Her focus on the theological significance of all aspects of human communication informs her teaching of speech arts. It also guides her study of how communities of faith are created, challenged, and sustained through intentional and unintentional verbal and nonverbal communication in diverse contexts. (Presbyterian)

General Ministries



FIELD EDUCATION

Foundational Courses

GM100,-101 ONE MINISTRY, MANY FORMS

This course assists students to clarify their call/vocation, to encourage spiritual formation and personal Christian growth, to provide a broader vision of the church's ministry, to offer an understanding of various communities and their needs; to provide a basis for integrating classroom and practical experience. Students will meet over two semesters in plenary and small group sessions, as well as visit sites in order to observe a sampling of the various kinds of ministry. Required of all M.Div. and M.A. juniors. GM100 is prerequisite for GM101 and GM100-101 is prerequisite for all other field education courses and internships. Two credits at the conclusion of each semester.

Full year, 1996-97

Mr. Stewart and Staff

Full year, 1997-98

Supervised Ministry Placements

GM102 FIELD EDUCATION UNIT I

Supervised ministry in a local church selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of a pastor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form, as well as attendance at a returning intern event. This course, GM103, or GM123 should be completed during the summer after the junior year. Two credits.

Summer, 1996

Staff

Summer, 1997

GM103 FIELD EDUCATION UNIT I

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of an approved supervisor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form, as well as attendance at a return-

ing intern event. This course, GM102, or GM123 should be completed during the summer after the junior year. Two credits.

Summer, 1996

Staff

Summer, 1997

GM104,-105 FIELD EDUCATION UNIT II

Supervised ministry in a local church setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GM106,-107, GM108, GM109, or GM121,-122. Two credits at the conclusion of the spring term.

Full year, 1996-97

Staff

Full year, 1997-98

GM106,-107 FIELD EDUCATION UNIT II

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GM104,-105, GM108, GM109, or GM121,-122. Two credits at the conclusion of the spring term.

Full year, 1996-97

Staff

Full year, 1997-98

GM108 FIELD EDUCATION UNIT II

Nine month internship in approved local church setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107, GM109, or GM121,-122. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the internship. May not be taken concurrently with any other course in the curriculum. Two credits at the conclusion of the internship.

Full year, 1996-97

Staff

Full year, 1997-98

GM109 FIELD EDUCATION UNIT II

Nine month internship in approved specialized ministry setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107, GM108, or GM121,-122. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the

internship. May not be taken concurrently with any other course in the curriculum. Two credits at the conclusion of the internship.

Full year, 1996-97

Staff

Full year, 1997-98

GMIII MA FIELD EDUCATION UNIT I

Supervised educational ministry in a local church, selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form. This course is normally completed during the summer after the junior year. Two credits.

Summer, 1996

Staff

Summer, 1997

GMII3,-II4 MA FIELD EDUCATION UNIT II

Supervised ministry in an area appropriate to the student's particular purposes and involving the student in planning, supervision, and leader development. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Requirements include a written appraisal form each semester, and attendance at three student/supervisor events during the year. Normally taken during the senior year. Two credits at the conclusion of the spring term.

Full year, 1996-97

Staff

Full year, 1997-98

GMII5,-II6 TEACHING MINISTRY UNIT II

Designed to assist students, through an emphasis on excellence in teaching, to bridge the gap between academy and parish. Participating in the general life of a selected congregation, students under supervision will design, implement, and teach with others in an adult education program; work closely with a Faculty mentor; pursue an approved course in teaching methods; and as feasible give lectures at a local college. Use of available media services as an aid to supervised practice teaching. Open to four students whose vocational goals lay particular emphasis on teaching. Selection based upon application and interview. Prerequisite: completion of Field Education Unit I (local church). Two credits at the conclusion of the spring term.

Full year, 1996-97

Staff

Full year, 1997-98

GMII7 ELECTIVE INTERNSHIP - CHURCH

For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved local church setting. May not be taken concurrently with any other course work. Requirements include: prior approval of the Director of Field Education, two papers (one focussing on a critical incident during the internship, and the other highlighting significant learning and theological reflection) and brief appraisals of their work together by the student and the supervisor (due at the end of each semester). Two credits at conclusion of internship.

Full year, 1996-97

Staff

Full year, 1997-98

GMI18 ELECTIVE INTERNSHIP - SPECIALIZED MINISTRY SETTING

For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved specialized ministry setting. May not be taken concurrently with any other course work. Requirements include: prior approval of the Director of Field Education, two papers (one focussing on a critical incident during the internship, and the other highlighting significant learning and theological reflection) and brief appraisals of their work together by the student and the supervisor (due at the end of each semester). Two credits at conclusion of internship.

Full year, 1996-97

Staff

Full year, 1997-98

GMI19 URBAN MINISTRY UNIT I

During the summer, five to seven students will work in selected inner city churches and specialized ministry agencies in Trenton or Elizabeth, regularly meet as a group, attend weekly seminars with urban ministers, and participate in a one-day training session in April. Selection based on application and interviews. Two credits.

Summer, 1996

Staff

GMI21,-122 FIELD EDUCATION: PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal mid-term and at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Two credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 1996-97

Chaplain Supervisors

GMI23 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Requirements include a written final appraisal and enrollment in a course in pastoral care during the prior academic year or the semester following. Two credits and one ACPE unit.

Summer, 1997

Staff and Supervisors

CHURCH POLITY

GM201 PRESBYTERIAN CHURCH POLITY

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Required of all Presbyterian M.Div. and M.A. candidates. Two credits.

Second Semester, 1996-97

Mr. Chapman

Second Semester, 1997-98

GM205 BAPTIST CHURCH POLITY

Two credits.

First Semester, 1996-97

Mr. Arges

GM206 UNITED CHURCH OF CHRIST POLITY

Two credits.

First Semester, 1996-97

Mr. Stevens

GM211 UNITED METHODIST STUDIES III: POLITY

One of the three required courses for every United Methodist student pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry. Two credits.

First Semester, 1996-97

Mr. Williams

PREPARATION FOR GRADUATE TEACHING

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

GRADUATE TEACHING WORKSHOP

Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following non-credit colloquium is available to Ph.D. candidates in all departments.

GM820,-821 GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the Registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file.

Full Year, 1996-97

Mr. Osmer

Full Year, 1997-98

Field Education



Field Education is an integral part of the theological curriculum. Its goals are fulfilled in cooperation with local churches, specialized ministries, and the various departments and disciplines of the Seminary. It is the place where life and theology intersect in ministry. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

GOALS AND OBJECTIVES

Objectives for the Student

1. Acquire skills in diverse forms of ministry
2. Deepen spiritual awareness
3. Confirm and clarify the sense of God's call
4. Develop theological knowledge and insight within a professional context
5. Participate in various forms of ministry

Objectives for the Seminary

1. Offer opportunities for spiritual growth and maturity
2. Recruit church field education sites and train supervisors
3. Develop innovative placements, especially cross-cultural and urban as well as specialized ministry
4. Train skilled, knowledgeable and professionally competent ministers and educators
5. Facilitate understanding, interaction, and cooperation between the seminary, congregations, and community agencies

PROGRAM

Some students enter with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field

education experiences are offered, which will take into account the various needs of students while at the same time providing an integrated and consistent program.

The Field Education program consists of supervised ministry placements in local churches and specialized ministry agencies, as well as participation in courses offered in various departments of the Seminary. Students are especially encouraged to take courses which provide the skills and knowledge needed in their field education placements.

There are eight credits of required field education distributed as follows: two credits each semester for the foundational course GM100-101; two credits for the summer placement between the junior and middle year; two credits for the academic year placement. A year long internship for two credits may be used by M.Div. students in place of one of these requirements, but must be done after the completion of two years of theological education. Year long placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a 3rd elective internship.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. GM100-101, One Ministry, Many Forms, is prerequisite for all placements. One placement must be full time in the summer (10-12 weeks) and the other during the academic year (10-12 hours per week). One must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

PLACEMENT OPPORTUNITIES

The Seminary attempts to locate suitable sites for its students, and is constantly increasing its placement pool by the reviewing of new sites and training of new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

Placements are available in over 350 sites with a pool of 275 churches of thirty different denominations, located in rural, suburban, and inner city settings. In addition, there are placements in thirty-six specialized ministries including prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs. Clinical pastoral education opportunities are also available for field education credit.

Placements are located in New York City, Philadelphia, Newark, Elizabeth, Trenton, Princeton and environs, in rural and suburban areas within commuting distance from the Seminary during the academic year, and in thirty-seven different states around the country in the summer.

The Field Education office also provides opportunities for cross cultural, racial/ethnic, and international placements in nine different countries. There are several special opportunities for placements focused on ecumenical work, teaching, and on urban ministry in a summer program in Trenton and Elizabeth.

All students are required to have an initial interview with their field education adviser before starting their placement process, and all programs for M.Div. students must be planned with the approval of the Director of Field Education; and for M.A. students with the approval of the Assistant Director of the School of Christian Education.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education adviser based on his/her denomination. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All field education work is done under the direction of certified supervisors.

EVENTS

The Office of Field Education plans and sponsors about sixteen major events for students and the community as a whole during the year, including special programs, training opportunities, spiritual retreats, and worship services. The leadership comes from the Seminary, community, and church. Two events of note are a special worship and commissioning service for students and supervisors in September; and an end-of-the-year "Shalom Meal" planned to honor all Field Education students, supervisors, and lay representatives who have been involved in the field education program during the current year.

Course descriptions for the foundational course GM100-101 and the supervised ministry placements are found on pages 134-137.



GINA HILTON

Opportunities for Specialized Study

SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials*—classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.
2. *Research Courses*—classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic load. Members of the faculty ordinarily may not give more than two such

courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRO-AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's Afro-American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the Afro-American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 67).

Advisers designated each year will be prepared to discuss with students the development of their programs.

Fall Semester 1996 Offerings

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN
HISTORY Ms. McKee

ED381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE Ms. Hess and
Mr. Migliore



Carol Lakey Hess

- PC250 MARRIAGE, FAMILY, AND THE CHRISTIAN COMMUNITY Ms.
Hunsinger
- TH381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE Mr. Migliore
and Ms. Hess

Spring Semester 1997 Offerings

- CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY Ms.
McVey
- ED224 EDUCATIONAL MINISTRY WITH ASIAN AMERICAN WOMEN Ms.
I.S. Lee
- ED375 TEACHING THE BIBLE AS LIBERATING WORD Ms. Hess and Ms.
Sakenfeld
- ET335 FAMILY LIFE, FAITH, AND SOCIETY Mr. Stackhouse
- NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT
INTERPRETATION Mr. Blount
- OT375 TEACHING THE BIBLE AS LIBERATING WORD Ms. Sakenfeld and Ms.
Hess

PH432 THE THEOLOGY OF SIMONE WEIL Mr. Allen

TH466 FEMINIST AND WOMANIST THEOLOGIES Mr. McClain-Taylor

WORSHIP STUDIES

The emphasis in worship studies is designed primarily for Th.M. candidates and as a specialization for M.Div. candidates. This interdisciplinary perspective provides students with an opportunity to approach the worship of God from a variety of different angles: biblical and theological, historical and personal, ethical and devotional, as well as through the central acts of the community gathered for prayer and preaching, sacraments and fellowship.

Working with an adviser, students select from a variety of offerings those courses which will meet their purposes and interests, complement their other educational objectives, and in the case of Th.M. candidates, fulfill the requirements of their programs. Courses which give particular or concentrated attention to worship in its many forms will be identified each year. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College, particularly in the department of church music, may be taken under the Seminary's Inter-Institutional Arrangements (p. 67)

Fall Semester 1996 Offerings

CH235 THE SPIRITUALITY AND THEOLOGICAL LEGACY OF THE
DIONYSIAN FORGERY Mr. Rorem

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN
HISTORY Ms. McKee

CH342 WORSHIP IN THE PROTESTANT TRADITIONS: AN ECUMENICAL
HISTORY Ms. McKee

CM281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR Ms.
Tisdale

NT322 PREACHING THE GOSPEL OF MARK Messrs. Blount and Long

NT370 NEW TESTAMENT THEOLOGY Mr. Adam

PR281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR Ms.
Tisdale

PR307 PREACHING THE GOSPEL OF MARK Messrs. Long and Blount

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I Mr. Bartow

Spring Semester 1997 Offerings

- CH340 RENEWAL OF WORSHIP IN THE SIXTEENTH-CENTURY
REFORMATION Ms. McKee
- CM320 WORSHIP IN THE REFORMED TRADITION Ms. Tisdale
- PH432 THE THEOLOGY OF SIMONE WEIL Mr. Allen
- SC340 DRAMA AS PRACTICAL THEOLOGY Messrs. Bartow and Lanchester
- SC391 WORD AND ACT IN CHRISTIAN WORSHIP II Mr. Bartow

PROGRAM IN RELIGION, SELF, AND SOCIETY

The program in Religion, Self, and Society is designed primarily for Th.M. candidates, but its course offerings are also available to M.Div. students, particularly those who are enrolled in the M.S.W. program. Working with an adviser (Professor Fenn or Professor Capps), students select courses that will enable them to pursue in depth a topic involving the social-psychological study of religion. All students are expected to enroll in an inter-disciplinary course or seminar offered each spring term (i.e., one that is cross-listed in Church and Society and Pastoral Theology).

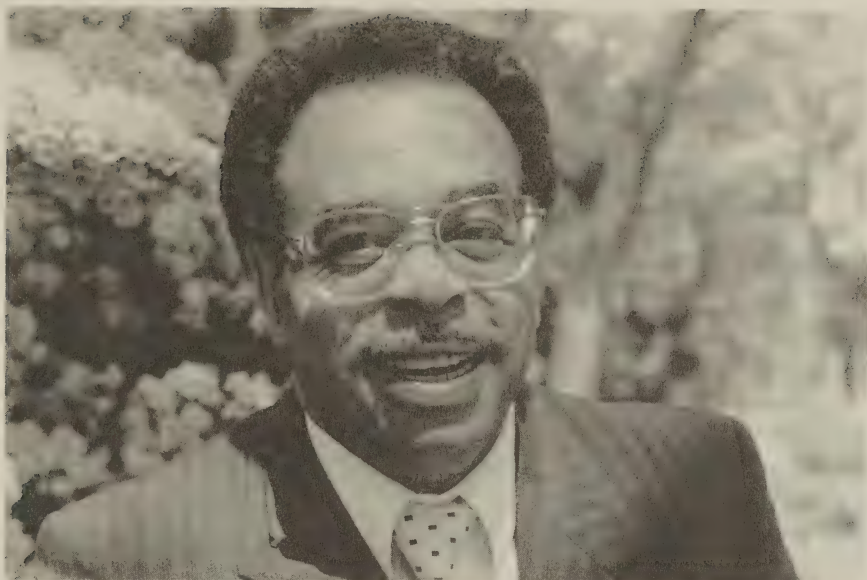
Religion and Society Program

PROFESSORS: R.K. Fenn, P.J. Paris, C.A. Ryerson III, M.L. Stackhouse
 ASSOCIATE PROFESSORS: N.J. Duff, M. McClain-Taylor

The Religion and Society program focusses primarily on the social aspects of religious experience and the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the churches' theology borrows heavily from the cultures in which the churches have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society, as listed below, are offered by several of the academic divisions of the Seminary. Field education also may contribute to such studies on the M.Div. level.



CHUCK ROBISON

*Peter J. Paris**Fall Semester 1996 Offerings*

- CS201 RELIGION AND SOCIETY Mr. Fenn
- CS230 RELIGION AND TIME Mr. Fenn
- ET240 ETHICAL IMPLICATIONS OF THE SYNOPTIC GOSPELS Mr. Stackhouse
- ET375 HUMAN RIGHTS: ETHICAL UNIVERSALS AND SOCIAL PARTICULARS Mr. Stackhouse
- ET478 THE THEOLOGY OF MARTIN LUTHER KING, JR. Mr. Paris
- HR333 THE GOSPEL AND CULTURE: THE CHINESE CONTEXT Mr. P.K.H. Lee
- HR341 BUDDHISM Mr. Ryerson
- TH388 GRACE, PROTEST, AND HOPE Mr. McClain-Taylor

Spring Semester 1997 Offerings

- CS223 CHURCH, COMMUNITY, AND NATION Mr. Fenn
- CS241 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT Mr. Fenn

- ET323 ETHICS AND PUBLIC POLICY Mr. Paris
ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY Mr. Paris
ET335 FAMILY LIFE, FAITH, AND SOCIETY Mr. Stackhouse
HR212 THE EXPERIENCE OF RELIGION Mr. Ryerson
HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD Mr. Ryerson
TH466 FEMINIST AND WOMANIST THEOLOGIES Mr. McClain-Taylor
TH480 POPULAR CULTURE AND THEOLOGY Mr. McClain-Taylor

Program in Mission, Ecumenics, and History of Religions

PROFESSORS: P.K.H. Lee, C.A. Ryerson III

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for the ministry with the interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. All three segments of the program are integrally interrelated. No one part can be studied in isolation and all demand attention to the cultural and religious, social and political, and geographical contexts of Christian mission.

The program relates to all academic levels as a subsection of the History Department. On the M.Div. level, in addition to the course offerings listed below, field education may include approved internships at home or abroad, with course credit where appropriate. In Ph.D. studies, the program offers eight fields of comprehensive emphases:

- ~ History of Christian Missions, historical and contemporary
- ~ Study of one or more non-Christian religions
- ~ Critical study of the methods and issues of social, cultural, and political inquiry in cross-cultural contexts
- ~ Christian theology, including "Third World" theologies, in mission context
- ~ Christian social ethics as a dimension of the church's worldwide witness
- ~ The ecumenical dimension of Christianity, historical and contemporary
- ~ Theories and themes of the study of the History of Religions and their relation to theology
- ~ Study of the theoretical backgrounds to, and an examination of, the interactions of religion and politics in specific national and geographical contexts.

Ordinarily, from the eight comprehensive fields, a doctoral student will choose five for comprehensive examinations, one of which should be in at least



one aspect of Christian Missions, one in ecumenics, and one in a non-Christian religion.

Courses appropriate to a concentration in this area include:


Fall Semester 1996 Offerings

- EC330 FAITH AND WISDOM: JEWISH, CHRISTIAN, AND CHINESE Mr. P.K.H. Lee
- EC357 ECUMENICAL MISSION IN THE TWENTIETH CENTURY Mr. West
- HR333 THE GOSPEL AND CULTURE: THE CHINESE CONTEXT Mr. P.K.H. Lee
- HR341 BUDDHISM Mr. Ryerson
- HR935 TRADITIONAL RELIGIONS AND MODERNIZATION Mr. Ryerson

Spring Semester 1997 Offerings

- EC335 THE HOLY SPIRIT AND ASIAN SPIRITUALITY Mr. P.K.H. Lee
- EC337 CONTEXTUALIZATION AND GLOBALIZATION Mr. P.K.H. Lee
- EC370 GOSPEL, MISSION, AND OUR CULTURES Mr. West
- HR212 THE EXPERIENCE OF RELIGION Mr. Ryerson
- HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD Mr. Ryerson

The School of Christian Education



Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

THE DEGREE OF MASTER OF ARTS IN CHRISTIAN EDUCATION

The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Vocations and Admissions
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803


THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Christian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 155 for additional information concerning the resources of this facility.



Tennent Hall — Acquired in 1943

Resources and Services



LIBRARY RESOURCES

The Seminary Libraries

LIBRARIAN: James F. Armstrong

ASSOCIATE LIBRARIAN: James S. Irvine

TECHNICAL SERVICES: James S. Irvine, Daniel K. McKeon, Paul R. Powell,
Donna R. Schleifer

COLLECTION DEVELOPMENT: Donald M. Vorp

SERIALS: Julie E. Dawson

REFERENCE: Katherine A. Skrebutenas

INFORMATION RESEARCH: Richard E. Whitaker

ARCHIVES AND SPECIAL COLLECTIONS: William O. Harris

REIGNER READING ROOM: Sarita Ravinder

The main library complex consists of two connected buildings that function as a single entity. The earlier structure, opened in 1957 and named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes and 200 readers. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, two medium sized classrooms, and meeting space for committees and outside groups. The newer building, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 350,000 volumes and 250 readers. Along with the Special Collections and Information Research departments, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room.

The Christian education reading room, named for publisher Charles G. Reigner, is located on the Tennent campus. Under the supervision of the professional library staff, this facility has space for over 10,000 volumes and for



an extensive collection of curriculum materials, filmstrips, tapes, records, pictures, and other resources for the church educator. It can accommodate approximately thirty readers and twice that number in occasional workshops.

The two facilities offer substantial resources for theological study and research at all levels. They now contain over 475,000 bound volumes, pamphlets, and microfilms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson. It currently receives about 2,100 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the libraries is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over

2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature.

SUPPORT

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES IN SPEER AND LUCE LIBRARIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on touchkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

Borrowing privileges are accorded to any resident of the local borrowing area who presents a currently valid personal Princeton Theological Seminary Identification Card. The local borrowing area includes most of New Jersey, together with portions of metropolitan New York and Philadelphia. Persons holding a Seminary identification card may borrow without charge. For others, a modest annual fee is imposed, which in some instances may be prorated.

Online access to the catalog is provided through the NOTIS information



system. Public terminals are located in the lobby and several other places throughout the building. In addition, the library catalog is available on the Internet.

CD-ROM implementations of various research tools are available on the campus network, which also provides electronic mail capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, students of the Seminary are granted free use of the University library, subject to its rules.

MEDIA RESOURCES CENTER

Support Services

The Media Resources Center is located on the ground and lower levels of Templeton Hall. Radio and television production facilities, graphic and photographic arts, audiovisual support services, instructional media consultation, and curriculum development programs are offered to members of the Seminary faculty, administration, and Seminary community.

Resource Collection

A resource collection of approximately 8,000 audio and video titles provides access to lectures, sermons, and other significant theological events, many preserved in their original form. Private review facilities and catalogs of the collection are available. Copies may be requested at minimal cost. Descriptive listings from major media distributors and resource publishers are also available.



Learning Opportunities

Instructional opportunities for the exploration of the use of media resources in ministry have been provided as part of the media program for over thirty years. Through the Student Media Project program, students electing to prepare media based class assignments and course materials with the approval of their instructors are provided access to media facilities, equipment, and instruction. Interested students should contact the Media Production Coordinator for more information about the program and application procedures.

A campus cable network, broadcasting on Channel 12, provides students an opportunity to gain hands-on experience in the production of religious mass media. Paid student media staff positions are offered for those interested in an indepth exposure to the media disciplines.

COMPUTER RESOURCE CENTERS

TEMPLETON HALL (LL3)—The Computer Resource Center, located in Room LL3, provides IBM and MACINTOSH personal computers and laser printers for use by members of the Seminary community. WordPerfect and Microsoft Word are available on MAC, DOS, and WINDOWS. Internet (E-mail only) is available at this site. The CRC coordinator is available at the Templeton Hall Help Desk to assist in problem solving and in learning the word processing software. Assistance in document conversions (MAC to PC; PC to MAC) is also available.

CN CENTER—IBM and MAC computers are available for use in the Charlotte Newcombe Center at the Charlotte Rachel Wilson Apartments. Dot matrix printers are also available. This site uses stand-alone computers (not connected to the PTS network); E-mail is not accessible.

SPEER LIBRARY (RM. 219) AND LUCE LIBRARY CENTERS—IBM and MAC computers and laser printers are available at these two centers. Word processing packages available are WordPerfect, Microsoft Word, and Nota Bene. Full Internet services and E-mail support area available at these sites.

DIALUP TO PTS—Communication software for dial-up is available for MAC and PC. Internet services and communication software for dial-up can be purchased at the Theological Book Agency. Complete information about this resource is available from the Computer Resource Center Coordinator in LL3 Templeton Hall.

CENTER FOR CHILDREN

The Center for Children is licensed by the State of New Jersey and offers full-time or part-time (morning or afternoon sessions) day care, September through mid-June, for children ages 6 months through pre-kindergarten. Day care is

available to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Center for Children's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the Library Committee.

All books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering and mailing of books. Regularly enrolled students may use their in-store account to charge book purchases. Student account balances are included on the regular monthly Seminary bill and are to be paid to the business office. VISA, MasterCard, and personal checks are also accepted for payment.

T.B.A. hours are posted outside the store and hours of operation are increased during the first three weeks of each semester to accommodate the high demand for books.

DIRECTOR OF ALUMNI/AE RELATIONS AND PLACEMENT

The Director of Alumni/ae Relations is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized data bank on all former students. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1930 are maintained by the Seminary archivist in Speer Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae. As members of the Alumni/ae Association, they receive the quarterly *inSpire*, the *Princeton Seminary Bulletin*, and the annual calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The association holds its annual meeting at the same time of the annual Alumni/ae Reunion gathering and is governed by an executive council composed of elected representatives and at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These chapters provide a network for alumni/ae meetings and assist the Seminary in the recruitment and interviewing of applicants, and the placement of graduating seniors. The chapter gatherings provide a setting for Seminary faculty and administration to meet with alumni/ae.

The officers of the association serve a two-year term. Currently serving are: *President*, Otha Gilyard, (class of 1974) of Columbus, Ohio; *Vice President*, William Carter, (class of 1985) of Clark Summit, Pennsylvania; *Secretary*, Clarence V. (Bo) Scarborough (class of 1971) of Memphis, Tennessee.

Placement

The Director of Placement seeks to interview seniors in their final year to review with them vocational plans and guide their preparation of dossiers and resumes. The office assists all who need help in placement in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, compensation negotiation and other placement matters. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a current listing of Presbyterian churches (as well as those of other denominations) where there are staff vacancies, and other aids to the placement process.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the purposes of the institution. The public is kept informed of the many services of the Seminary community which are available to them and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications produces *inSpire*, a quarterly magazine for alumni/ae and friends of the Seminary. In addition, the office works with other departments to produce brochures and print advertising for recruitment, development, and the interpretation of specific programs. The director works to create an image of Princeton Seminary in its printed publica-

tions which is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

Tuition, Fees, and Payments

TUITION AND FEES FOR 1996–1997¹

Application Fee..... \$ 35.00

Tuition²

a. Candidates for the M.Div. and M.A. Degrees

Annual full time tuition (based on fiscal year:

July 1, 1996 – June 30, 1997) 6,800.00

This fee covers up to 34 credits which may be taken according to any one of the following applicable patterns:

1. Summer (Language or CPE)	6 credits	1680.00
Autumn Semester	12–16 credits	2560.00
Spring Semester	12–16 credits	2560.00
2. Summer (Field Education)	2 credits	560.00
Autumn Semester	12–16 credits	3120.00
Spring Semester	12–16 credits	3120.00
3. Summer Courses	3–6 credits	840.00–1680.00
Autumn Semester	12–17 credits	2980.00–2560.00
Spring Semester	12–17 credits	2980.00–2560.00
4. Autumn	12–16 credits	3400.00
Spring	12–16 credits	3400.00

A candidate for the M.Div. or M.A. degree must be enrolled for a minimum of 12 credits per semester to be considered full time (interns are considered full time for the duration of the internship); however, a student taking no more than 12 credits per semester will

¹ All Seminary charges and fees are payable in U.S. funds.

² Full-time students include: M.Div., M.A. and Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Princeton Seminary degree candidates enrolled less than full time (*part time*) are charged by the credit at \$280 per credit.

not complete the program in the expected six full-time semesters (or four full-time semesters in the case of an M.A. candidate). M.Div. and M.A. students enrolled for more than 34 credits in the annual tuition period will be charged the part-time rate of \$280 for each credit over 34.

b. Candidates for the Th.M. Degree

Annual tuition for the program completed in one academic year (autumn and spring semesters) 6,800.00

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 24 credits in an academic year will be charged the part-time rate of \$280 for each credit over 24.

c. Candidates for the Ph.D. Degree

1. Annual tuition for a minimum of two years of resident study 6,800.00

2. Annual continuation fee 500.00
(Assessed after the completion of residence until all requirements for the degree have been completed; in addition to the part-time rate for courses taken for academic credit.)

d. Candidates for the D.Min. Degree³

1. Tuition for basic program, exclusive of special workshop fees 6,800.00

2. Continuation Fee 500.00
(Assessed as of September 1, for each year of candidacy beyond three. Applicable to candidates who matriculated prior to September 1991.)

e. Students taking courses for academic credit on a part-time basis, who are not candidates for a Seminary degree⁴

Per credit 300.00

³ D.Min. tuition is payable in four installments: \$500 upon acceptance of admission; \$2,100 to be paid prior to each workshop. Failure to pay the \$2,100 installment at the appropriate time will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

⁴ Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge. Princeton Theological Seminary degree candidates are billed at the part-time rate of \$280 per credit.

f. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit	100.00
g. Annual tuition for Interns ⁵	560.00
Late Registration Fee ⁶	75.00
Annual Current Fees	
a. Comprehensive fee (charged to all full-time ⁷ students; covers student publications, technological services, student organizations, McCosh Infirmary, and counseling services)	485.00
b. Basic fee (charged to all part-time ⁸ students, and interns; covers student publications, technological services, and organizations, but does not cover infirmary services, counseling, or health insurance)	140.00
c. Deferred payment fee (charged to any student account with a remaining balance on the first day of classes of each semester)	30.00
d. Annual student health insurance premium	700.00 ⁹
Graduation Fee	
a. Candidates for Ph.D. and D.Min. degrees	65.00
b. Candidates for all other degrees and certificates	15.00
Transcripts and Ph.D. Dossiers	
a. Transcripts, each	2.00
b. Dossiers, each	3.00
I.D. Card Replacement Fee	10.00 ¹⁰
Student Mail Box Key Replacement Fee	5.00

⁵ Interns are billed for one credit and for the basic fee each semester. They are certified as full-time students while on internship.

⁶ Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

⁷ See note 2.

⁸ See note 2.

⁹ Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

¹⁰ This fee is raised by increments of \$5.00 each time a card must be replaced.

An orientation fee of \$35.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is \$10.00.

ROOM AND BOARD DURING REGULAR YEAR

Housing Deposits/Security Deposits

A \$100 deposit will be assessed of all incoming and returning students, in order to reserve Seminary housing. This deposit will be credited to the student's account for the semester forthcoming. In addition to the housing deposit, each dormitory resident shall be assessed a security/damage deposit of \$100, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned at the time the housing lease is terminated, after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board \$4,400.00

Rooms in the Seminary dormitories are furnished with bedframe, mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories. Students who occupy Seminary accommodations are required to be enrolled for a full-time program throughout the period of residence and to take their meals in the Mackay Campus Center.

A drawing for choice of rooms for current residents in the dormitories is held in April, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments (Students with One or More Dependents)

One-Bedroom Units	\$330.00
Two-Bedroom Units	420.00
Three-Bedroom Units	505.00
Duplex Units	645.00

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing
 Princeton Theological Seminary
 P. O. Box 821
 Princeton, New Jersey 08542-0803

Board Service

All quoted rates that include board privileges are subject to change.

Board payment covers three meals a day (two meals on Sunday) during periods when the Seminary is in session. Services under the plan begin with breakfast on Wednesday, September 18, 1996, and conclude with the noon meal on Saturday, May 10, 1997. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 27, and resumed for breakfast on Monday, December 2.
2. Christmas Recess: suspended after the noon meal on Friday, December 20, and resumed for breakfast on Monday, January 6.
3. Inter-Semester Recess: suspended after the evening meal on Saturday, January 18, and resumed for breakfast on Monday, January 27.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. All weekends during the period after Commencement until the board plan recommences in the fall. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Field education students who are absent from the Seminary at least two full days each weekend on assignments certified by the Office of Field Education will receive a credit of \$27.15 for each weekend during which the board plan is in effect.

Students seeking to be excused for medical reasons from board in the dining hall must provide documentation in the form of a letter from a medical doctor citing the medical problem and diet prescribed. The letter must be submitted to the Director of Student Financial Aid prior to the beginning of the term for which this exemption is requested.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Director of Housing.

HEALTH CARE

McCosh Infirmary

Full-time students of the Seminary, or part-time students who elect to pay the McCosh infirmary fee, should utilize the Princeton University infirmary when they require medical attention.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered twenty-four hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is made for board. If confinement is for one week or more, charges will be assessed at current Princeton University rates from the time of admission to the infir-

mary. In the latter case, an adjustment will be made on the Seminary board bill if he or she pays a room and board charge to the Seminary.

3. During the summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this purpose is made available by the infirmary through the Office of Vocations and Admissions of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation in the health program of the University infirmary is made possible by an 1892 gift of \$3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed \$25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

John Hancock Student Health Insurance Plan

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary has arranged a major medical insurance program for its full-time students through John Hancock. This plan is designed to cover most of the usual cost of hospitalization, prescription drugs, and other major medical insurance costs a student may incur as a result of an accident or illness. Participation in the Plan is required of all full-time students of the Seminary (see the definitions in the notes at the foot of pages 163 and 165) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for dependents of Princeton Seminary students, for an additional charge.

Cost

The comprehensive fee charge includes a premium allowing students to seek medical assistance at the McCosh Infirmary. The cost for students to enroll in the John Hancock Insurance plan for 1996-97 will be \$700. Dependents may be included for an additional fee. For more information about the John Hancock Student Health Insurance Plan for PTS students, please call National Student Services at 1-800-345-1335.

PAYMENT OF ACCOUNTS

Charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester*. Rental for Stockton Street and Charlotte Rachel Wilson accommodations is payable monthly, due in advance on the first business day of each month. Payment may be made by mail, or in person at the bursar's window adjacent to the Business Office in the Administration Building.

A handling charge of \$10.00 will be assessed for any check payment returned for insufficient funds. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Payment Plans

In the cases of charges payable at the beginning of the semester, the student may either (a) make payment in full before the first class day of the semester, in which instance no service fees will be assessed, or (b) elect the deferred payment plan. A \$30.00 DEFERRED PAYMENT FEE IS ASSESSED EACH SEMESTER OF ALL STUDENTS ON THIS PLAN. Any student wishing to be on the deferred payment plan may do so, by contacting the Bursar and filling out a form. An estimated total cost, will be calculated based upon the student's registration and scholarship aid. The amount due will be divided into three installments. The first payment will be due on or before the first day of classes. The following two will be due by the end of the last business day in October and November, for the fall term, and February and March, for the spring term. As this billing is based on an estimated charge, the student will be billed for the actual amount due on the November statement in the fall and on the March statement in the spring. If the estimate creates a credit balance, the student will be given a refund at the end of the semester. ANY STUDENT WHO HAS AN ACCOUNT BALANCE REMAINING AS OF THE FIRST CLASS DAY OF THE SEMESTER WILL BE PLACED ON THE DEFERRED PAYMENT PLAN AUTOMATICALLY AND ASSESSED THE \$30.00 FEE. THE PAYMENT PLAN FOR D.MIN. STUDENTS IS OUTLINED ON PAGE 164. *Special and unclassified students (those persons not seeking a Princeton Seminary degree), together with auditors, are responsible for payment in full on the first day of the term.*

A service charge at a periodic rate of 1.5% per month (which represents an annual rate of 18%) will be assessed on all unpaid accounts. In the case of the deferred payment plan, the service charge is applied at the end of the month to the amount scheduled to be due for that month.

A student's preliminary registration for a new semester will be cancelled after the fifth business day following the due date of the last deferred payment installment, unless the Registrar receives certification from the Business Office that all accounts for earlier semesters have been satisfied. No degree may be awarded by the Seminary or transcript issued unless the student has met all financial obligations to the institution.

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:

During first 11 class days of semester	20%
During next 14 class days of semester	50%
Thereafter	100%

2. Room and Board [weekly rates, subject to change] \$157.00

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid award* from the institution, consideration should be given to the *special provision under "Grants"* on page 173.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be prorated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, and the cost of room and board, will total approximately \$11,685 annually. A single student will find that his or her other expenses during the academic year, exclusive any of vacation expenditures and transportation, will be about \$4,185.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Director of Housing regarding living accommodations.

PTS Grant Aid

PTS grant assistance is awarded on the basis of demonstrated need to full-time students enrolled in either the M.Div. or M.A. program. To assist the Seminary in assessing the individual's need for PTS grant aid, students are required to complete the PTS Student Financial Aid Application and Addendum to PTS Student Financial Application forms provided by the Admissions Office. These forms can also be obtained directly from the Financial Aid Office. The Director of Student Financial Aid will review the applicant's resources and expenditures, and will then make a determination of aid eligibility by subtracting their calculated resources from the student's budget. The Seminary in this process seeks to assist needy students through its PTS grant program and thus seeks to reduce the student's anxiety about finances, and excessive student loan indebtedness. For the 1996-97 school year, PTS will cover up to 100% of a student's calculated needs up to the cost of tuition and comprehensive fee.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

EXCEPTIONAL FINANCIAL NEED GRANT

This program is designed to provide additional grant aid to students (with high student loan debt) who are either single parents or married with children (whose spouse is unemployed or underemployed). Eligible students may receive up to \$3000 in additional grant aid through the EFN program. Consult the Student Financial Aid Handbook for eligibility criteria.

PH.D. STUDIES GRANT

Princeton Seminary doctoral candidates who are not awarded Doctoral Fellowships may be considered for a Ph.D. Studies Grant. Eligible single or married students (with no children) may receive a grant for 100% of their need up to a maximum award of \$5,500 per academic year. Students who are married with children living with them at the Seminary may be eligible to receive a Ph.D. Studies Grant for a maximum of \$10,000 per academic year.

Doctoral students can be considered for a Ph.D. Studies Grant for a maximum of four academic years (8 semesters). More details on funding a doctoral program will be found in the Ph.D. supplement.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of studies. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment or a funded field education placement during the sum-

mer. These positions can be secured through the Office of Field Education during both the summer and the academic year (except in the case of first-year students).

Other sources of income include employment in the Seminary dining hall, library, book agency, administrative offices, and other on-campus positions. The Personnel Office and the Office of Student Financial Aid assist students in finding these positions. As a service to Seminary spouses, these offices annually publish a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook*. *Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance may be subject to reduction based upon the attendance or status period.* The Director of Student Financial Aid may be consulted for further information.

Students who are members of the Presbyterian Church (U.S.A.) and have *Inquirer* status or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the denomination, may apply for grant or loan assistance from the Vocation Agency of the Presbyterian Church (U.S.A.) Financial Aid for Studies Unit. Grant and loan applications are made through the Office of Student Financial Aid at PTS.

Certain other denominations, such as the United Methodist Church, also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination. Students must contact their denominations directly for information on these programs.

Title IV federal financial aid (Federal Stafford, Federal Perkins, and Federal Work-Study) are also available to eligible Princeton Seminary students. Students must complete the Free Application for Federal Student Aid (FAFSA), meet federal standards of eligibility and maintain "satisfactory academic progress." For more information about federal aid opportunities and the application process, please contact the Director of Student Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 8.25%. Repayment, and the assessment of interest, do not begin until the student has completed full-time study, except for the unsubsidized Stafford Loan program for which interest begins to accrue from the date the loan is made. ADDITIONAL LOANS ARE NOT RECOMMENDED WHEN COLLEGE AND SEMINARY ACADEMIC INDEBTEDNESS REACHES \$12,000.

Additional information

More detailed written information from the Office of Student Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Student Financial Aid includes:

- ~ Guides to Alternative Sources of Financial Aid
- ~ John Hancock Student Health Insurance Program
- ~ Guide to Student/Spouse Employment
- ~ Financial Aid Brochure

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations and Placement.



KRYSTIN GRANBERG

Scholarships, Fellowships, and Awards



FELLOWSHIPS AND SCHOLARSHIPS

Master of Divinity Candidates

PRESBYTERIAN LEADERSHIP AWARD

The Seminary offers a limited number of Presbyterian Leadership Awards. These merit-based scholarships will cover the student's tuition, comprehensive fee, single room and board plus an additional \$900 for the academic year. They are offered to prospective students who are outstanding candidates for Pastoral Ministry in the Presbyterian Church (USA) and have demonstrated a high level of academic achievement. Candidates are recommended for the award through the admissions process. The Presbyterian Leadership Award will be renewed automatically as long as the recipient maintains full-time enrollment and a year-end cumulative GPA of 3.3 or above.

PRESIDENTIAL FELLOWSHIPS

The Seminary will offer a limited number of Presidential Fellowships (which will cover tuition, comprehensive fee, single room and board, plus \$900) to prospective students in the Master of Divinity or Master of Arts programs on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for the award through the admissions process. Presidential Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.5 or above.

Consult the Student Financial Aid Handbook for more details.

SEMINARY FELLOWSHIPS

A limited number of Seminary Fellowships (which will cover tuition, comprehensive fee, plus \$900) will be awarded to prospective students in the Master of Divinity or Master of Arts program on the basis of outstanding academic

achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for this award through the admissions process. Seminary Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.3 or above.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

Master of Theology Candidates

INTERNATIONAL SCHOLARS

Annually, a limited number of awards are given to Th.M. students coming to study at Princeton Seminary from outside of the United States. Scholarships may include an amount up to full tuition, single room and board, and fees.

These awards are offered to prospective students who have not previously studied in the United States, based on academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with their admissions' materials).

Scholarship recipients are expected to come alone for one academic year of study, receive the Master of Theology degree or the Master of Arts degree, and then return home.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS

Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the *Ph.D. Supplementary Announcements*, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One fellowship for doctoral work in Old Testament may be awarded for up to four years of study to that senior in the Master of Divinity program at the Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly

promise by the professors in Old Testament. The maximum stipend for the fellowship is \$11,000 plus tuition per year.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of \$3000 a semester. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed the first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Student Financial Aid
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of \$2,500 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present for regular academic credit a thesis in a specified field. The thesis shall not have been previously evaluated by any member of the faculty. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the spring semester.

4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem and to the American School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr. Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

The Tübingen Exchange Fellowship

Through an arrangement with the University of Tübingen, a fellowship has been established through which a year of study at that institution is provided following completion of the Master of Divinity program. Senior M.Div. candidates are eligible to apply for this fellowship by writing to the Dean of Academic Affairs by February 1. Academic excellence and proficiency in German are the two primary qualifications for the award.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 1996-97. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 1996-1997 up to thirty-three prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation by Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899-1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE AMERICAN BIBLE SOCIETY AWARD

In gratitude for the work of colleges and seminaries in preparing students for the Christian ministry, each year the American Bible Society makes possible the Scholarly Achievement Presentation of a Bible to a student who has demonstrated excellence in biblical studies.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR-HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831-1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard, Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941 who died in 1993, there was established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE REVEREND WILLIAM ALFRED BYRD PRIZE

In 1987, Mr. Franz A. Byrd established the Reverend William Alfred Byrd Prize in memory of his father, a distinguished alumnus of the Seminary in the class of 1894. Annually the prize is awarded to the graduating senior who has contributed in an outstanding way to the Seminary community during his or her student days.

THE PRESBYTERIAN MEDICAL CENTER OF PHILADELPHIA
CLINICAL STUDIES AWARD

The Presbyterian Medical Center of Philadelphia Clinical Studies Award is given to a senior who has shown special promise in clinical studies, has completed a quarter of Basic Clinical Pastoral Education, and has been accepted into Presbyterian Medical Center of Philadelphia's nine-month residency. The award is made by the faculty on the recommendation of the Practical Theology Department.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY
Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE
IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the class of 1972, and the Reverend James L. Mechem, an alumnus in the class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

THE ASIAN AMERICAN MINISTRY AWARD

A prize in the amount of \$500 is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to, and have a creative vision for, ministry in an Asian-American context.

THE DAVID ALLAN WEADON PRIZE IN SACRED MUSIC

Through the generosity of David MacPeck, M.D., and the Class of 1996, a prize was established in memory of Dr. David Allan Weadon, C. F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. The prize is offered yearly to a graduating senior for excellence in sacred music. The award is made by the faculty on recommendation of the director of music.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. One thousand dollars will be given for the best exegesis of a passage of the New Testament. The passage for 1996–1997 is: The Passion Narrative.

One thousand dollars will be given for the best essay on an assigned subject in English Bible. The topic for 1996–97 is: Jesus in the Gospels.

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in Biblical Theology has been established in memory of her father, Dr. John Finley McLaren. The sum of \$500 will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 1996-97 is: The Will of God.

THE EDWARD A. DOWEY, JR., PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Following their fiftieth anniversary celebration in 1993, members of the class of 1943 founded this prize in honor of their classmate, Dr. Edward A. Dowe, Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowe was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

THE W. JIM NEIDHARDT PRIZE IN THEOLOGY AND SCIENCE

Through the generosity of Mrs. Janet W. Neidhardt, a prize in the interdisciplinary theme of science and theology has been established in memory of her husband, Dr. W. Jim Neidhardt. A research physicist on the faculty of the New Jersey Institute of Technology, Dr. Neidhardt was well read in theology and passionate in his endeavors to correlate theological and scientific knowledge. A prize of \$500 is awarded annually to the student submitting the best essay in the area of theology and science.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.



KEITH KERBER

Events, Activities, and Publications



STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- ~ To coordinate student activities and concerns
- ~ To represent the students in contacts with the faculty and administration
- ~ To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Six lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance

with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The Stone Lectures for 1996-97 will be delivered the week of February 10, 1997, by Dr. Luke Timothy Johnson, Robert W. Woodruff Professor of New Testament and Christian Origins at Candler School of Theology.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. Dr. Dana L. Robert, Associate Professor of International Mission at Boston University School of Theology, is scheduled to deliver the Students' Lectureship on Missions the week of November 11, 1996.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." Dr. Karlfried Froehlich, Benjamin B. Warfield Professor of Ecclesiastical History Emeritus at Princeton Seminary, will present the 1997 Warfield Lectures in two three-lecture series. The first is scheduled for the week of March 17, 1997. The second series is planned for the fall of 1997.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. Dr. J. Gerald Janzen, MacAllister-Petticrew Professor of Old Testament at Christian Theological Seminary in Indianapolis, Indiana, will give the Alexander Thompson Lecture for the 1996-97 academic year on March 5, 1997.



JACKIE BARBER

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899–1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms.

THE DONALD MACLEOD—SHORT HILLS COMMUNITY CONGREGATIONAL CHURCH PREACHING LECTURE SERIES

An endowed lectureship in preaching has been established at the Seminary by the Community Congregational Church of Short Hills, New Jersey, in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship Emeritus. Inaugurated in October 1992, the Macleod Lecture Series features, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. These lectures will next be offered October 14–15, 1996, by Dr. Fred B. Craddock, Bandy Professor of Preaching and New Testament Emeritus at Candler School of Theology, Emory University.

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the

faculty, sermons, book reviews, and special program notices. *The Bulletin* is distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

INSPIRE

Published four times a year by the Office of Communications/Publications, *inSpire* is distributed without charge to all former students of Princeton Seminary and to friends and supporters of the institution. The magazine features news of the campus, articles about the Seminary's program and faculty, and stories highlighting the activities and ministries of graduates and students.

THEOLOGY TODAY

Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review*. It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

STUDENTS IN THE SEMINARY

June 1995 – May 1996



KRYSTIN GRANBERG

Visiting Scholars



Benjamin Alicea-Lugo
NEW YORK CITY, NEW YORK

Wallace M. Alston, Jr.
PRINCETON, NEW JERSEY

Hendrik L. Bosman
STELLENBOSCH, SOUTH AFRICA

James J. Buckley
BALTIMORE, MARYLAND

Steven Chase
BERKELEY, CALIFORNIA

Philip Phin-Yin Chia
CHEUNG CHAU, HONG KONG

Pieter Coertzen
MATIELAND, SOUTH AFRICA

John A. Coleman, S.J.
BERKELEY, CALIFORNIA

Lars Johan Danbolt
ELVERUM, NORWAY

John David Dawson
HAVERFORD, PENNSYLVANIA

Duncan B. Forrester
EDINBURGH, SCOTLAND

Carl H. Geores
MONMOUTH, MAINE

James H. Grayson
SHEFFIELD, ENGLAND

Jin Hee Han
NEW YORK CITY, NEW YORK

Jouberto Heringer da Silva
RIO DE JANEIRO, BRASIL

George Hunsinger
PRINCETON, NEW JERSEY

Frederick M. Jelly
EMMITSBURG, MARYLAND

Yong-Keun Kwon
KYUNG-BUK, KOREA

William H. Lazareth
PRINCETON, NEW JERSEY

Myung Shin Lee
SEOUL, KOREA

Sook Jong Lee
EAST BRUNSWICK, NEW JERSEY

Young-soo Lim
SEOUL, KOREA

Samuel Ngun Ling
KANAGAWA, JAPAN

Edmondo Lupieri
UDINE, ITALY

Gerald M. McDermott
SALEM, VIRGINIA

Timothy S. McDermott
ATLANTA, GEORGIA

Doron Mendels
JERUSALEM, ISRAEL

Miriam Murphy, S.N.D.
CINCINNATI, OHIO

Victor Nell
JOHANNESBURG, SOUTH AFRICA

Victor Nuovo
MIDDLEBURY, VERMONT

Kathleen M. O'Connor
DECATUR, GEORGIA

Changhoon Park
SEOUL, KOREA

Peter Perkins
WORCESTER, MASSACHUSETTS

Nigel J. Robb
ST. ANDREWS, SCOTLAND

Uwe Siemon-Netto
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Degree Candidates



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A.B., Cornell University, 1980

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M.Div., Pittsburgh Theological Seminary, 1989

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M.Div., Princeton Theological Seminary, 1986

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M.Div., Eastern Baptist Theological Seminary,
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Th.M., Princeton Theological Seminary, 1992

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Th.M., Princeton Theological Seminary, 1990

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B.A., University of Toronto, 1988
M.Div., Knox College, Toronto, 1992
Th.M., Princeton Theological Seminary, 1993

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 M.A., College of St. Thomas, 1983
 M.Div., Bethel Theological Seminary, 1986
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A.B., George Fox College, 1984
 M.Div., Princeton Theological Seminary, 1990

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Dipl., University of Warsaw, 1986
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A.B., Mid-South Bible College, 1984
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B.A., University of North Carolina, Chapel Hill,
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 M.Div., Princeton Theological Seminary, 1990

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A.B., New York University, 1960
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1993

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MILFORD, MASSACHUSETTS
A.B., Harvard and Radcliffe Colleges, 1988

Marilyn Keller Hale

ENGISHTOWN, NEW JERSEY
B.A., Houghton College, 1974

Elizabeth C. Hallen

MILLVILLE, PENNSYLVANIA
B.S., University of New Hampshire, 1983

Angela Dienhart Hancock

VILLA PARK, CALIFORNIA
B.M., Indiana University, 1988

Trent Dienhart Hancock

WAUKESHA, WISCONSIN
A.B., Ripon College, 1993

Blanche L. Harris

BROOKLYN, NEW YORK
B.A., College of New Rochelle, 1989

Michael George Hegeman

PHOENIX, ARIZONA
B.S., Grand Canyon University, 1990

Diane Walton Hendricks

PITTSBURGH, PENNSYLVANIA
B.A., Dickinson College, 1992

Krista Lee Henning-Ferkin

LAKEFIELD, MINNESOTA
B.A., Hamline University, 1992

Peter James Henry

WHEATON, ILLINOIS
A.B., University of Illinois, Urbana, 1992

Lisa Elaine Hess

TROY, OHIO
B.A., Carleton College, 1991

Matthew Hilgaertner

THOUSAND OAKS, CALIFORNIA
B.A., Whitworth College, 1991

David Lee Hoffman

OCALA, FLORIDA
B.A., Covenant College, 1986

Peter G. Hofstra

PRINCETON, NEW JERSEY
B.A., Rutgers University, Livingston College,
1990

Kimberly Lynne Hyatt

LORIS, SOUTH CAROLINA
B.S., Presbyterian College, South Carolina, 1987

Robert Lewis Jacobs

BERNARDSVILLE, NEW JERSEY
B.A., Yale University, 1964

Bertram Gerald Johnson

YULEE, FLORIDA
B.A., University of Florida, 1992

Clifton J. Johnson

ALLISON PARK, PENNSYLVANIA
B.A., La Salle University, 1992

Monte Maurice Johnston

COLORADO SPRINGS, COLORADO
B.A., University of Colorado, Boulder, 1993

KyongHwa Kevin Jung

DAEJON, SOUTH KOREA
B.A., Seoul Theological University, 1993

Mary Charlotte Jung

PRINCETON, NEW JERSEY
B.A., Hunter College, 1974

Jayoung Peter Kang

FAIRFAX, VIRGINIA
B.S., Massachusetts Institute of Technology, 1992

Howard Joel Kass

ANN ARBOR, MICHIGAN
B.B.A., Eastern Michigan University, 1991

Amy Louise Keiter

LA CRESCENTA, CALIFORNIA
A.B., San Diego State University, 1981

Keith Charles Kerber

SANTA BARBARA, CALIFORNIA
B.A., University of California, Los Angeles, 1990

Chester Daesung Kim

AUSTIN, TEXAS
B.A., University of Texas, Austin, 1992

Hyungseok Kim

DAEGU, KOREA
B.A., Keimyung University, 1992

Keon-Wha Kim

SIOUX FALLS, SOUTH DAKOTA
B.A., Yonsei University, 1987

Nam Young Kim

MONTEREY PARK, CALIFORNIA
B.A., California State University, Los Angeles,
1991

Philip David King

ASHLAND, OREGON
B.A., Marymount University, Virginia, 1986

Shane Kirkpatrick

JONESBORO, INDIANA
B.A., Anderson University, 1993

Carolyn Osborn Kitchen

BRYN MAWR, PENNSYLVANIA
B.S.N., University of Michigan, 1969

George Franklin LaMaster

MUNSTER, INDIANA
B.S., Bradley University, 1993

Eric Jon Laverentz

KEARNEY, MISSOURI
B.A., Northeast Missouri State University, 1993

Deborah Ann Layman

GREENSBORO, NORTH CAROLINA
B.A., Davidson College, 1992

Charles Lynn Low

HOUSTON, TEXAS
B.A., Baylor University, 1993

Charles Michael Lyons

EDINBURG, PENNSYLVANIA
B.A., Geneva College, 1993

Barbara Jo McClure

ZIONSVILLE, PENNSYLVANIA
B.A., Houghton College, 1989

Duncan Boyd McColl

SAN DIEGO, CALIFORNIA
A.B., Stanford University, 1977

Emily Ruth McColl

SAN DIEGO, CALIFORNIA
A.B., Stanford University, 1978

Christina Lynn McCormick

NEWPORT BEACH, CALIFORNIA
B.A., University of Redlands, 1987

John Erickson McEntyre

BERKELEY, CALIFORNIA
B.A., Stanford University, 1968

Mary McKey

WINTERGARDEN, FLORIDA
B.A., University of South Florida, 1971

Alex McLean

NEW YORK CITY, NEW YORK
B.A., University of Chicago, 1987

Roderick Neon McNeese

CHICAGO, ILLINOIS
B.A., Virginia Union University, 1993

Daniel John McQuown

SPRINGFIELD, ILLINOIS
A.B., University of Illinois, Urbana, 1992

William Robinson Merriman

LAS VEGAS, NEVADA
B.S., Northern Arizona University, 1987

James Andrew Metzger

GREENVILLE, NORTH CAROLINA
B.A., University of North Carolina, Chapel Hill,
1993

Matthew Thomas Mills

EL PASO, TEXAS
B.S., Liberty University, 1991

Edwin Howard Morgens

ATLANTA, GEORGIA
A.B., Colgate University, 1993

Hey Young Nam

SEOUL, KOREA

B.A., Dankook University, 1986

Isaac James Newton

JERSEY CITY, NEW JERSEY

B.A., Oakwood College, 1991

Tiffany Lea Nicely

VENTURA, CALIFORNIA

B.A., University of California, Santa Barbara, 1991

Kirk Jeffrey Nolan

MALVERN, PENNSYLVANIA

B.S.E., Princeton University, 1989

Mark Christopher Ogilbee

KINSMAN, OHIO

B.A., College of William and Mary, 1991

Robin Palmer-Burton

TRENTON, NEW JERSEY

B.S., Wilson College, 1981

Matthew Marinus Paul

EUGENE, OREGON

B.S., University of Oregon, 1989

Deborah Lynn Peterson

WETHERSFIELD, CONNECTICUT

B.A., Lafayette College, 1990

Kathleen Georgeann Phillips

ALIQUIPPA, PENNSYLVANIA

B.A., Carnegie Mellon University, 1983

William Lewis Pinches

LAWRENCE, KANSAS

B.A., Bates College, 1993

Mikel Dale Pugh

CHESTER, WEST VIRGINIA

B.S., West Virginia Institute of Technology, 1982

David Charles Ramage

ASHLAND, OHIO

B.A., Ashland University, 1993

Andrew Rausch

SALINAS, CALIFORNIA

B.A., California State University, Hayward, 1986

Samuel Broomfield Reeves

BROOKLYN, NEW YORK

B.Th., Liberia Baptist Theological Seminary, 1989

Nancy Joiner Reinert

HUMMELSTOWN, PENNSYLVANIA

A.B., Grove City College, 1971

Emily Eaton Riley

SEWICKLEY, PENNSYLVANIA

B.A., College of Wooster, 1993

Mark Rivera

RIO PEIDRAS, PUERTO RICO

B.S., Inter-American University, 1979

William Edmond Whiddon

Robinson

FAYETTEVILLE, NORTH CAROLINA

B.A., University of North Carolina, Chapel Hill,
1991

Christopher Shannon Duff Rogers

AUSTIN, TEXAS

B.S., University of Texas, Austin, 1991

Daejoon Roh

SEOUL, KOREA

B.A., Korea University, 1985

Dawn Lynette Russell

MANASQUAN, NEW JERSEY

B.A., Eastern Mennonite Seminary, 1990

Shelley Patricia Sanders

PENSACOLA, FLORIDA

B.M., College of Wooster, 1985

Frank Schaefer

WUPPERTAL, GERMANY

B.S., Valley Forge Christian College, 1993

Susanne Eva Christine Schulz

INDEPENDENCE, VIRGINIA

B.A., Wake Forest University, 1993

Jeffrey Jay Shade

PROCTOR, WEST VIRGINIA

B.A., Marshall University, 1988

Elise Marie Sharrett

SCOTCH PLAINS, NEW JERSEY

B.A., Gettysburg College, 1990

Mary Ann Shillner

WAPPINGERS FALLS, NEW YORK
B.A., Rice University, 1992

Edward Todd Shy

FALLS CHURCH, VIRGINIA
B.A., University of Virginia, 1988

V. Easter Smart

BALTIMORE, MARYLAND
B.A., Duke University, 1991

Rebecca Smedley

HAVERFORD, PENNSYLVANIA
B.A., Wellesley College, 1992

Vaughn Michael Smith

OCALA, FLORIDA
B.S., Allegheny College, 1989

James Patrick Smollon

GARDEN CITY, NEW YORK
B.A., State University of New York, Old
Westbury, 1992

W. James Soha

CHESTERTOWN, MARYLAND
B.A., Boston University, 1990

Nicholas Quinn Sorani

SANTA ROSA, CALIFORNIA
B.A., California Polytechnic State University,
1989

Douglas Laird Stenberg

RICHARDSON, TEXAS
B.A., University of North Carolina, Chapel Hill,
1993

Maria Alene Stroup

JACKSONVILLE, FLORIDA
B.A., Flagler College, 1986

Justin Dan Sundberg

MORA, MINNESOTA
B.A., University of Minnesota, 1992

David Meredith Sutton

LANGLEY, WASHINGTON
B.A., Seattle Pacific University, 1992

Jeanette Noel Reed Sutton

SANTA ANA, CALIFORNIA
B.A., Seattle Pacific University, 1993

Jonathan Tobey Swanson

VIENNA, VIRGINIA
B.A., College of William and Mary, 1991

Loganayaki Thambidurai

PRINCETON, NEW JERSEY
B.A., Madras Christian College, 1978

Thomas Marlen Trinidad

COLORADO SPRINGS, COLORADO
B.A., Colorado College, 1992

Michelle Lorene Turbeville

STARKE, FLORIDA
B.A., Florida Southern College, 1993

Vernon Larry Van Hise

CLARKSBURG, NEW JERSEY
B.A., Rutgers University, 1972

Jeffrey Allen Wargo

SUMMIT HILL, PENNSYLVANIA
B.A., Millersville University of Pennsylvania, 1993

Mark Andrew Watson

COLUMBUS, OHIO
B.M., Ohio State University, 1991

James Arlyn West

CHARLOTTE, NORTH CAROLINA
B.A., Wake Forest University, 1992

Emily Rebecca Wharton

WASHINGTON, PENNSYLVANIA
B.A., College of Wooster, 1992

Troy D. White

SWEETSER, INDIANA
B.A., Indiana Wesleyan University, 1989

Brian Wiggins

RICHARDSON, TEXAS
B.B.A., University of Texas, Austin, 1985

Michael Roger Wilson

WHITEFORD, MARYLAND
B.A., Dickinson College, 1992

Kyung-Ho Yim

SEOUL, KOREA
B.S., Myung Ji University, 1987

Joseph Kwang Yoon

FORT LEE, NEW JERSEY
B.A., Rutgers University, 1992

Sang Joon Yun

LEBANON, PENNSYLVANIA
B.A., Yale University, 1993

Christian Philip Zebley

SWARTHMORE, PENNSYLVANIA
B.A., Swarthmore College, 1992

Richard Kimball Zeigler

PASADENA, CALIFORNIA
B.S., Miami University of Ohio, 1986

Glenn Michael Zuber

CAMARILLO, CALIFORNIA
B.A., Yale University, 1991

Interns

Frank Gerald Arata

STOCKTON, CALIFORNIA
B.S., California State University, Long Beach,
1987

Christina Marie Berwanger

HIGHLANDS RANCH, COLORADO
B.A., University of Pennsylvania, 1994

Stephen Wesley Brundage

CHAGRIN FALLS, OHIO
B.S., Rensselaer Polytechnic Institute, 1975

Matthew Douglas Campbell

PLYMOUTH, MICHIGAN
B.A., Kenyon College, 1991

Anthony Simon Hinchliff

SURREY, ENGLAND
B.A.(Hons), University of Sussex, England, 1993

Bradley Brinton Pratt Keyes

WASHINGTON, D.C.
B.A., Duke University, 1983

Bradford L. Kruithof

KALAMAZOO, MICHIGAN
B.S., Hope College, 1992

BoYeon Lee

SEOUL, KOREA
B.A., Seoul Woman's University, 1994

Andrea Michelle Rodgers

PHILADELPHIA, PENNSYLVANIA
B.A., Temple University, 1980

Matthew David Young

BETHLEHEM, PENNSYLVANIA
B.A., Lehigh University, 1993

Middle Class

Marie Hulme Adam

ROCKVILLE, MARYLAND
B.J., University of Missouri, 1992

Helen Haeleem Ahn

WOODSIDE, NEW YORK
B.A., State University of New York,
Binghamton, 1994

John J. Ahn

FLUSHING, NEW YORK
B.A., New York University, 1994

Gregory Patrick Alford

ENTERPRISE, ALABAMA
B.A., Northeast Louisiana University, 1994

Carl L. Allen

COLUMBUS, OHIO
B.A., Wilberforce University, 1994

Lance Allen

NEWPORT BEACH, CALIFORNIA
B.A., Westmont College, 1983

Timothy Gerard Allen

PRINCETON, NEW JERSEY
B.A., University of Delaware, 1990

Brent Anderson

BELLEVUE, WASHINGTON
B.A., Pacific Lutheran University, 1992

Adrian Backus

EDENTON, NORTH CAROLINA
B.A., University of North Carolina, Chapel Hill,
1978

Amy C. Egloff Baker

ARNOLD, MARYLAND
B.A., Grinnell College, 1992

Brian M. Egloff Baker

ANNAPOLIS, MARYLAND

B.A., St. John's College, Maryland, 1992

Raymond Barclay

INDIANA, PENNSYLVANIA

B.A., Indiana University of Pennsylvania, 1994

David Matthew Bell

BIRMINGHAM, ALABAMA

B.A., Samford University, 1994

Emily Muriel Berman

WEST HARTFORD, CONNECTICUT

B.A., Davidson College, 1988

Bryan Donald Bibb

WESTMINSTER, SOUTH CAROLINA

B.A., Furman University, 1994

Fay Voshell Bird

WYNDMOOR, PENNSYLVANIA

B.A., University of Delaware, 1965

Kathryn D'Arcy Blanchard

ALEXANDRIA, VIRGINIA

B.A., Kenyon College, 1992

Carlton Earl Branscomb

HIGHLAND, CALIFORNIA

B.A., Colgate University, 1993

Eric Marcus Brewer

TINTON FALLS, NEW JERSEY

B.A., Morehouse College, 1994

Albertha M. Brinson

NEW YORK CITY, NEW YORK

B.A., City College of New York, 1983

Lance Bross

GUTHRIE, OKLAHOMA

B.A., Baylor University, 1993

Michelle Diane Brown

HIGHLAND PARK, NEW JERSEY

B.A., Rutgers University, 1987

Karen Patrice Burke

BELLE MEAD, NEW JERSEY

B.A., Drew University, 1992

Daryle Patterson Bush

FREDERICKSBURG, TEXAS

B.A., Baylor University, 1985

R. Michael de Frietas Castagna

MILFORD, NEW JERSEY

B.A., Messiah College, 1991

Andrew Derby Chaney

LIVINGSTON, ALABAMA

B.A., Rhodes College, 1991

Heather Louise Christensen

COLONIA, NEW JERSEY

B.A., Drew University, 1994

Elizabeth Lee Clark

SPRINGFIELD, VIRGINIA

B.A., Dennison University, 1993

Terry Cobban

SOLDOTNA, ALASKA

B.S., Wayland Baptist University, 1994

Nancy Conklin

ENGLISHTOWN, NEW JERSEY

B.S., Trenton State College, 1984

Matthew Evan Davis

TUCSON, ARIZONA

A.B., Washington University, Missouri, 1993

Mereides Delgado

FRANKLIN PARK, NEW JERSEY

B.A., Brown University, 1989

Kevin S. Diller

FORT WAYNE, INDIANA

B.A., Taylor University, 1993

Timothy Dobe

MANCHESTER, NEW HAMPSHIRE

B.A., University of New Hampshire, 1994

Benjamin Harold Dorr

LANSING, MICHIGAN

B.A., Carlton College, 1993

Mia Q. Dyson

WOOLWICH, MAINE

B.A., Tufts University, 1985

Casey Deryl Elledge

SHREVEPORT, LOUISIANA
B.A., Centenary College, Louisiana, 1994

Allyson Jane Estes

RED BANK, NEW JERSEY
B.S., Monmouth College of New Jersey, 1989

Jane Katherine Ferguson

LOS GATOS, CALIFORNIA
B.A., University of California, Berkeley, 1977

Nidia Elizabeth Fernandez

PASADENA, CALIFORNIA
B.A., Catholic University of America, 1981

Gregory Lee Finch

ALTADENA, CALIFORNIA
B.E.D., Texas A & M University, 1979

James Ray Flowers

CHARLOTTE, NORTH CAROLINA
B.A., Wheaton College, Illinois, 1993

Natalie Williams Ford

TULSA, OKLAHOMA
B.A., University of Tulsa, 1994

Rodney Franklin

COLONIA, NEW JERSEY
B.A., Seton Hall University, 1993

Jerald Andrew Frey

WILLOW GROVE, PENNSYLVANIA
B.S., Oral Roberts University, 1989

John H. Fullerton, Jr.

ATLANTA, GEORGIA
B.S., University of Florida, 1985

Cheryl D. Galan

HARRISBURG, PENNSYLVANIA
B.A., Grove City College, 1979

Jonelle S. Garo

FRESNO, CALIFORNIA
B.A., Westmont College, 1992

William Edward Gavin

ALEXANDRIA, VIRGINIA
B.A., Mary Washington College, 1992

Richard Kenworthy Gelson

SUMMIT, NEW JERSEY
B.A., William Patterson College, 1993

Frank L. Gibson

WASHINGTON, D.C.
B.A., Delaware State College, 1993

LaVerne Gill

RESTON, VIRGINIA
B.A., Howard University, 1969

Whitney Helen Gillis

SAN ANGELO, TEXAS
B.A., Marymount College, New York, 1992

Cecil Alderdice Grant

LISBURN, IRELAND
B.A., Cambridge University, 1991

Donna Lynn Gray

BLOOMINGDALE, ILLINOIS
B.A., Iowa State University, 1979

Stephanie Hanson

GREENVIEW, ILLINOIS
B.A., Sweet Briar College, 1994

Mark Hawke

BOULDER, COLORADO
B.A., Whitworth College, 1994

Mary Hawken

LONG BEACH, CALIFORNIA
B.S., California State University, Long Beach,
1980

Elizabeth Barry Haynes

ST. AUGUSTINE, FLORIDA
B.A., Agnes Scott College, 1973

Christine Herrin

DECATUR, GEORGIA
B.A., Furman University, 1984

Kemperal Jay Hinsley

ATLANTA, GEORGIA
B.A., Morehouse College, 1993

Stephen Thomas Huston

TULSA, OKLAHOMA
B.A., Brown University, 1993

A-Wun Hwang

JOBSTOWN, NEW JERSEY
B.A., Wheaton College, Illinois, 1994

Alex Hwang

SEOUL, KOREA
B.A., University of Illinois, 1994

Yena Hwang

LAUREL, MARYLAND
B.A., University of Maryland, 1994

Mary Jane Inman

TRENTON, NEW JERSEY
B.A., Cabrini College, 1994

Mary Elizabeth Jensen

HANAHAN, SOUTH CAROLINA
B.A., Charleston Southern University, 1991

Elizabeth Lee Jones

ROANOKE RAPIDS, NORTH CAROLINA
B.A., Wake Forest University, 1989

Yoon Ok Kang

NORWALK, CALIFORNIA
B.A., University of California, Los Angeles, 1994

Garvester Kelley

SOMERSET, NEW JERSEY
B.S., Hampton University, 1979

Charles Sung Kim

GRAND ISLAND, NEW YORK
B.A., University of Michigan, 1994

Hoo-nam Kim

SEOUL, KOREA
B.A., Midwest Christian College, 1992

Joon Suk Kim

BROOKLYN, NEW YORK
B.A., New York University, 1994

Peter Eugene Kim

PLANO, TEXAS
B.A., Wheaton College, Illinois, 1990

Kevin David Knab

SARVER, PENNSYLVANIA
B.A., Westminster College, Pennsylvania, 1993

Thomas William Knight

HARRISBURG, NORTH CAROLINA
B.A., Wake Forest University, 1988

Curt G. Kortan

BATTLE CREEK, MICHIGAN
B.A., Kalamazoo College, 1994

Terry L. Kukuk

NEW SALEM, NORTH DAKOTA
B.A., Jamestown College, 1994

Sandra Costen Kunz

MEMPHIS, TENNESSEE
B.A., Vanderbilt University, 1973

Renee Lawler

SEATTLE, WASHINGTON
B.A., University of Washington, 1988

Bonnie Lee

CAMPBELL, CALIFORNIA
B.A., San Jose Christian College, 1994

Esther Kwi Hyun Lee

LONDON, ONTARIO, CANADA
B.A., Queens University, Canada, 1992

Eunny Patricia Lee

ADDISON, ILLINOIS
B.A., Harvard University, 1991

Kenneth Locke

ARKADELPHIA, ARKANSAS
B.A., Ouachita Baptist University, 1981

Lance Howard Loveall

BRONSON, IOWA
B.A., Northwestern College, Iowa, 1994

Mark Howard MacLean

SHIRLEY, MASSACHUSETTS
B.S., Valley Forge Christian College, 1994

Neal Edward Magee

ORLANDO, FLORIDA
B.A., Flagler College, 1991

Deborah Suzanne Main

MARTINSVILLE, INDIANA
B.A., Illinois Wesleyan College, 1993

William Franklin Mansell

CHARLESTON, WEST VIRGINIA
B.A., Davidson College, 1994

John Henry Martin

CORPUS CHRISTI, TEXAS
B.A., Paul Quinn College, 1984

Sylvia LeFort Masi

NEW EGYPT, NEW JERSEY
B.A., Eastern Connecticut State University, 1976

Marella Lynn McMillon

ATLANTA, GEORGIA
B.A., DePauw University, 1994

Jean L. McSween

GREENVILLE, SOUTH CAROLINA
B.A., Presbyterian College, 1991

Stephen Theodore Mealar

MEMPHIS, TENNESSEE
B.A., Wake Forest University, 1994

Ivo Meilands

CEDAR GROVE, NEW JERSEY
B.A., Montclair State College, 1973

Wayne Meisel

SUMMIT, NEW JERSEY
B.A., Harvard University, 1982

Amparo Mendez

LOS ANGELES, CALIFORNIA
B.A., Diequez Olaverri Institute, Guatemala, 1974

James Wilson Miller

PLEASANTON, CALIFORNIA
B.A., University of California, Berkeley, 1993

John B. Faulkenberry Miller

LAS VEGAS, NEVADA
B.A., University of California, Berkeley, 1992

Daniel Morse

PHILADELPHIA, PENNSYLVANIA
B.S., Temple University, 1988

Karen Ruth Nelson

VIENNA, VIRGINIA
B.A., College of William and Mary, 1994

Michael Shawn Nelson

DETROIT, MICHIGAN
B.A., University of Michigan, 1989

Lisa Christine Nichols

ST. LOUIS, MISSOURI
B.A., Mary Baldwin College, 1993

Mary Nicol

DOWNINGTOWN, PENNSYLVANIA
B.A., Eastern College, 1968

Alvin C. Nix

EAST ORANGE, NEW JERSEY
B.A., Princeton University, 1976

Jane Jones Norris

DALLAS, PENNSYLVANIA
B.A., Gordon College, Massachusetts, 1977

Marc Oehler

WEST CALDWELL, NEW JERSEY
B.A., Lafayette College, 1993

Rebecca Hyeon-Jeong Park

ELMHURST, NEW YORK
B.S., Rensselaer Polytechnic Institute, 1992

George Robert Pasley

GLENWOOD, MARYLAND
B.S., University of Maryland, 1978

Christopher Cyrus Scott Peterson

MINNETONKA, MINNESOTA
B.A., University of Wisconsin, Madison, 1993

Mike Poteet

HOUSTON, TEXAS
B.A., College of William and Mary, 1994

Carin Beth Reynolds

MILLERSVILLE, MARYLAND
B.A., Colgate University, 1989

Allison Rizk

JACKSONVILLE, FLORIDA
B.A., University of the South, 1994

Robert A. Sams

LUTZ, FLORIDA
B.A., Dennison University, 1967

Robert Daniel Scheibe

MIDDLETOWN, CONNECTICUT
B.A., Yale University, 1989

Scott H. Searl

PLYMOUTH, MINNESOTA
B.A., Luther College, 1994

Bradley Wilson Sheppard

PIEDMONT, SOUTH CAROLINA
B.A., Furman University, 1994

David Wei-Hsiu Shinn

SUFFOLK, VIRGINIA
B.A., Emory University, 1993

Matthew Lawson Skinner

DANVILLE, CALIFORNIA
B.A., Brown University, 1990

Timothy Sloan

SHERMAN, TEXAS
B.A., Morehouse University, 1994

Samuel Son

FLUSHING, NEW YORK
B.A., Nyack College, 1994

Barbara Louise Stumpf

BALTIMORE, MARYLAND
B.A., Pennsylvania State University, 1970

Edward Lawrence Taylor

VILLE PLATTE, LOUISIANA
B.A., Louisiana College, 1990

Victor Thasiah

FRESNO, CALIFORNIA
B.A., University of California, Santa Cruz, 1994

Jeanne Gearhart Thomas

WALLINGFORD, PENNSYLVANIA
B.S., Bucknell University, 1977

Eric Thomas Thurman

OWENSBORO, KENTUCKY
B.S., Cumberland College, Kentucky, 1994

Gregory Edward Valeriano

WHEATON, ILLINOIS
B.A., Northeastern Bible College, 1990

Karol Lynn Van Wulfen

ROCHESTER HILLS, MICHIGAN
B.A., Hope College, 1993

Dorothy M. Walker

PRINCETON, NEW JERSEY
B.A., Barnard College, 1962

Stephen Todd Wehr

EDINA, MINNESOTA
B.A., Wake Forest University, 1993

Lisa Faith Wells

WILMINGTON, NORTH CAROLINA
B.S., North Carolina State University, 1986

Cynthia Delphine Williams

BEDFORD HEIGHTS, OHIO
B.A., Capital University, 1993

Ronald R. Williams

NEWBERG, OREGON
B.A., George Fox College, 1994

Hampton Lee Williamson

WILLINGBORO, NEW JERSEY
B.A., Hampton University, 1979

Paige D. Wilson

DAVIS, CALIFORNIA
B.A., University of California, Davis, 1992

Colin Brooks Winchester

TUNKHANNOCK, PENNSYLVANIA
B.A., Virginia Polytechnic Institute and State
University, 1989

Matthew Winkel

RUTHERFORD, NEW JERSEY
B.A., Messiah College, 1994

C. Denise Yarbrough

GLEN RIDGE, NEW JERSEY
B.A., Barnard College, 1978

Junior Class

Sarah Abichandani

GREENDALE, WISCONSIN
B.A., Johns Hopkins University, 1994

Carmen Lynnette Aiken

MORRISTOWN, NEW JERSEY
B.A., Oral Roberts University, 1994

Thomas Vito Aiuto

TECUMSEH, MICHIGAN

B.A., Western Michigan University, 1994

Todd Robert Allen

BASKING RIDGE, NEW JERSEY

B.A., Kenyon College, 1984

Pamela Driesell Anderson

ROANOKE, VIRGINIA

B.S., James Madison University, 1982

Miguel A. Arciniega

DUARTE, CALIFORNIA

B.A., Azusa Pacific University, 1994

Darrell LaRue Armstrong

ANAHEIM HILLS, CALIFORNIA

B.A., Stanford University, 1993

John Charles Austin

ATLANTA, GEORGIA

B.A., University of the South, 1993

Steven Dean Baker

SANTA BARBARA, CALIFORNIA

B.A., Westmont College, 1993

Lori Christine Bass

TRAFFORD, PENNSYLVANIA

B.Mus., West Virginia Wesleyan College, 1995

Michael Charles Baynai

FLINT, MICHIGAN

B.A., Spring Arbor College, 1995

Jeffrey Keith Beemer

NORTH MANKATO, MINNESOTA

B.A., Mankato State University, 1995

Kjell Benson

PORTLAND, OREGON

B.A., Reed College, 1991

Brent Eric Benton

MONTEREY, CALIFORNIA

B.A., Point Loma Nazarene College, 1993

Geoffrey Todd Bradford

HAINES CITY, FLORIDA

B.A., Davidson College, 1993

Thomas Alan Brown

LOS ANGELES, CALIFORNIA

B.A., University of California, San Diego, 1992

David John Burke

SEATTLE, WASHINGTON

B.A., Pomona College, 1991

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 Ashland University, 1
 Auburn University, 1
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 Tokyo University of Foreign Studies, 2
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 Trinity College, Connecticut, 2
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 University of Maryland, College Park, 3
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 Church of God School of Theology, 1
 Colgate Rochester/Bexley Hall/Crozer, 2
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 Duke University Divinity School, 5

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 Eastern Mennonite Seminary, 1
 Eden Theological Seminary, 1

Emmanuel School of Religion, 3
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 United Theological College of the West
 Indies, 1
 United Theological Seminary, 1
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 University of Erlangen, 1
 University of Pretoria, 1
 University of Tübingen, 2

Virginia Theological Seminary, 3

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 Wesley Theological Seminary, 1
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SUMMARY OF STUDENTS

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Candidates for the Master of Divinity Degree	462
Senior Class	159
Interns	10
Middle Class	138
Junior Class	155
Candidates for the Master of Arts Degree	19
Post-M.Div.	3
Senior Class	13
Junior Class	3
Special Students	<u>10</u>
Total Regular Resident Students	652
Unclassified Students Enrolled for Credit	150
Post-Resident Doctor of Philosophy Candidates	100
Doctor of Ministry Candidates Not in Workshop	<u>85</u>
Total Active Enrollment	987



Degrees Conferred in 1995

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Kirk Matthew Wegter

THE KOREAN-AMERICAN MINISTRY AWARD

Yong Hwan Kim

Rebecca Jeney Park

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